MENNONITE

YEAR BOOK

AND ALMANAC

FOR THE YEAR OF OUR LORD

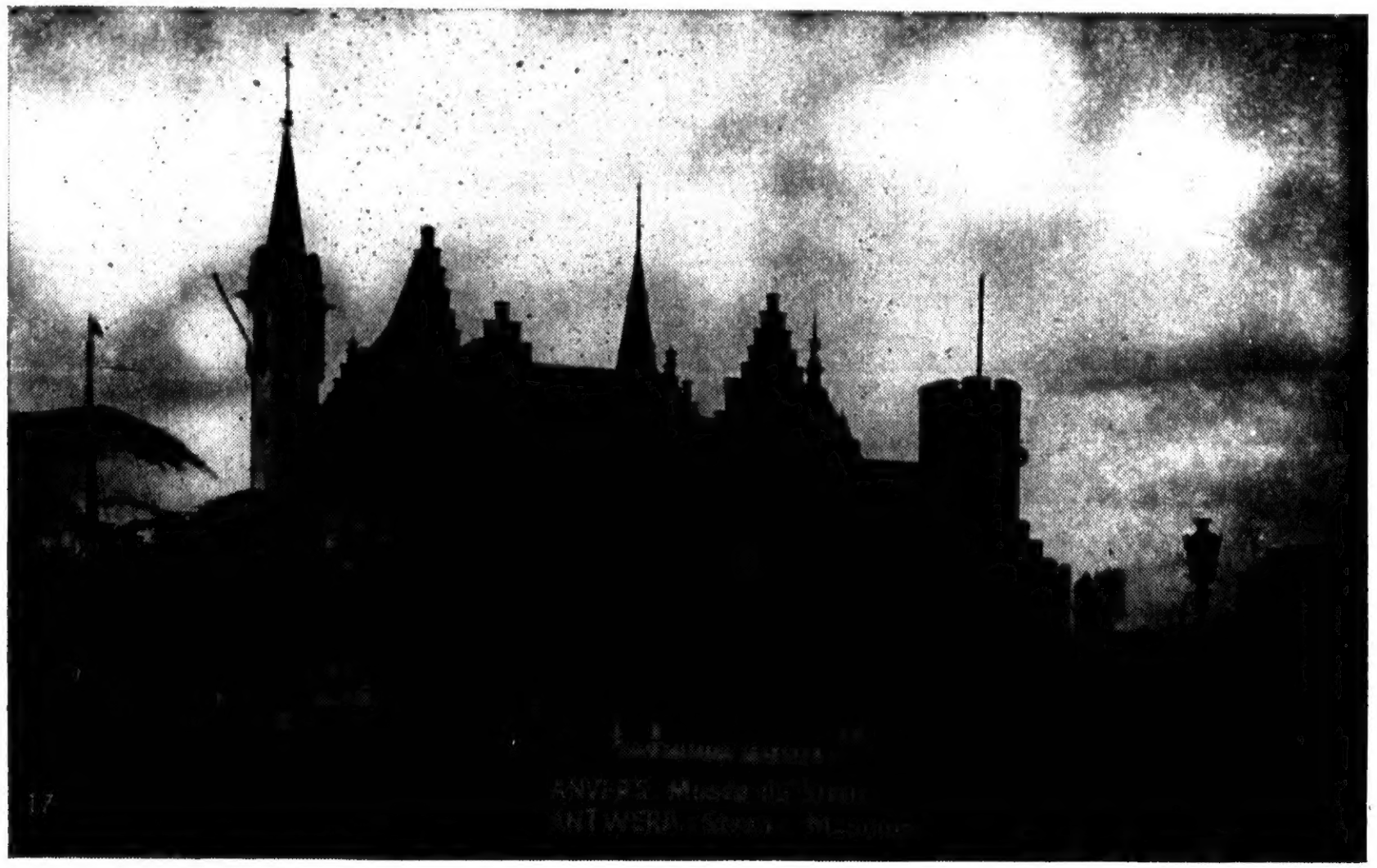
1924

PUBLISHED BY THE

EASTERN DISTRICT MENNONITE CONFERENCE.

PUBLICATION COMMITTEE:

REV. SILAS M. GRUBB - 2956 N. 12th St., Philadelphia, Pa.
S. M. ROSENBERGER - 4915 Knox St., Philadelphia, Pa.
U. S. STAUFFER - - - - - Quakertown, Pa.



"HET STEEN", "STEEN MUSEUM", ANTWERP.

Under this Castle are the Dungeons from which probably more Mennonite Martyrs were led forth to their death than from any other place.

Our Source of Power.

A Message from the President of Conference.

THE story is told of an man who went into a far country to see its rare treasures and relics, found what seemed to him a most excellent article. With difficulty he bought it and took it home with him. At home he showed it to his neighbors, who burst out in laughter because that very article was manufactured in his own city and might have been bought for a much smaller sum than he paid.

Church leaders spend much time and effort devising new ways and means to bring forth the desired power from the church. There is need too for concern along this line. Many types of service are outlined that are intended to produce the desired results. One can hear a fearlessness urged that oversteps men's ordinary bounds of religion in the hope that more power might result. High and noble ideals are pictured in glowing terms to our people but still not much change has been noticed within the church.

Have we perhaps journeyed into the far country in search for that which is in our very midst? Is service or ideals the substance of religion? There is a challenge in the words: "Do as Jesus did." But it was Jesus himself who gave us the direction of the greatest power plant when he said: "Without Me ye can do nothing." We are altogether unable to live a life of consecration and true service to mankind unlss we are in close companionship with God. the Divine source of Power.

This deep devotional life is not attained by a passing wish, but it demands a definite renunciation of self and an offering of this self to Christ. This may mean a life of loneliness but not of isloation. Loneliness because the crowd is not so large on this road, and you may be led far ahead of the others. There can be no isolation, because we have Christ as our companion and friend, leading the way on the uphill road.

But, oh, the rewards and the rich returns that come from a life of such full consecration and power. The return to the individual would warrant all the effort, but when the good that results to others is considered then the remuneration is still much greater. If the entire membership of our churches, with the coming of the New Year, would conscientiously seek this power, there would indeed be a tremendous change. Our smaller churches would find new blood and strength to carry on their own work, while the larger ones could let their influence be felt far and wide.

Then our various Conference Boards would not have to discuss means of economy at length, where the salvation of souls is concerned, but instead they might look hopefully into the future and plan for greater work at home and abroad.

Why have we failed to develop the power at home and sought it elsewhere? Is it not because we have somehow brought into our religion some of the hurry of our every day life, and neglected the Master's injunction to "Tarry ye in the city of Jerusalem, until ye be clothed with power from on high." The Kingdom of God demands haste, but the time and effort spent in receiving Power from on high, will be time well spent as the results will prove.

Let us therefore not go too far afield in search of what we have in our midst, at the root of our religion, the cross of Christ, the only true source of Power.

A. J. NEUENSCHWANDER.

Editorials.

I.

During the summer of 1921 the Sunday School Union of the Eastern District Conference, at its convention held in Zionsville, Pa., gave expression in its discussions to the need of greater attention to Bible Study, as well as to the importance of greater attention to the history of the Mennonite Church and its peculiar doctrines. These discussions resulted in the appointment of a committee to outline a course of study relative to the above subjects. The committee selected was identical in personnel with the Educational Committee of the Eastern District Conference. In order that this committee might find a medium through which its work might circulate in the churches, families and Sunday Schools of our people the Publication Committee offered the use of the columns of the Year Book. This invitation was cheerfully accepted and a number of persons were requested to prepare articles on subjects suggested by the committee. In connection with these articles a series of Daily Bible Readings has been arranged. One of these subjects, with its corresponding Scripture Reading arranged by its author, appears with each month. The readings will be found on the right hand column of the calendar and the article on the opposite page. The Publication Committee is glad to assist in these efforts and hopes that the Sunday School Union, as well as the parents, ministers, teachers and workers, will urge the systematic study of the material presented.

II.

At the time of this writing (summer of 1923) the papers of our church are calling attention to the fact that the old school building at Wadsworth, Ohio, which represented the first efforts at higher education by the Mennonites of America, is being demolished. After the abandoning of the school by the church, the building was taken over by the community and used for general school purposes, it having served the purpose of a consolidated school for a number of years. Now then that it has become out of date, another structure more suited to modern uses will be erected on the site.

It has often been observed that, while the Wadsworth project was short lived, it served the very useful purpose of training many young men whose great usefulness in the church and in the world is the best comment upon the undertaking. The editors have been fortunate in securing a number of photographs of groups of teachers and students connected with the institution, reproductions of which appear on several pages of this issue. Originally these pictures contained the names of the persons shown, but after a lapse of fifty years many of the names have faded and identification is not possible in every case. No doubt, however, many of the readers will be able to recognize the faces of some and we are glad to note that a surprisingly large number of those portrayed are still surviving and active in the service of the Lord and humanity.

III.

Among the illustrations appearing in this work are pictures of several of the oldest church buildings erected by congregations of the Eastern District Conference. Buildings of this type are disappearing and structures conforming more to the modern type of church building are being erected. In the old buildings herein portrayed it is worth noting there is an atmosphere of substantial simplicity associated with these structures that reflects the unaffected piety of the fathers who erected them.

CALENDAR EXPLANATIONS AND NOTICES.

ECLIPSES FOR THE YEAR 1924.

In the Year 1924 there will be Five Eclipses—Three of the Sun and Two of the Moon. And a Transit of Mercury over the Sun.

The First is a Total Eclipse of the Moon. February 20th. Invisible here. Visible to Northwestern North America, the Pacific Ocean, Australia, Asia, the Indian Ocean, Europe and in Africa.

The Second is a Partial Eclipse of the Sun. March 5th. Not Visible here. Visible to the Southern Portion of Africa, the South Atlantic Ocean and the South Polar Regions.

The Third is a partial Eclipse of the Sun. July 31st. Invisible here. Visible to the South Pacific Ocean and the Antarctic Regions.

The Fourth is a Total Eclipse of the Moon. August 14th. Not Visible here. Visible in the Western Part of the Pacific Ocean, Australia, Asia, the Indian Ocean, Europe, Africa, the Atlantic Ocean, and in eastern and central South America.

The Fifth is a Partial Eclipse of the Sun. August 29th. Not Visible here. Visible to Eastern and Central Asia, Northeastern Europe, the Arctic Ocean and Greenland.

The Transit of Mercury over the Sun's Disk is on May 7th. For the period of 7 hours and 48 minutes beginning at 4.39 in the afternoon. Only partly visible here as the Sun sets with the Planet on its Disk.

MOVABLE FEASTS

Shrove Tuesday	March 4
Ash Wednesday	March 5
Good Friday	April 18
Easter Sunday	April 20
Ascension Day	May 29
Whitsuntide	June 8
Trinity Sunday	June 15
Corpus Christi	June 19
First Sunday in Advent	November 30

CHRONOLOGICAL CYCLES

Dominical Letter	FE
Epact	24
Lunar Cycle or Golden Number	6
Solar Cycle	1
Roman Indiction	7
Julian Period	6637

The Ember Days

1	March 12	3	September 17
2	June 11	4	December 17

In the Jewish Era the Year 5685 Commences at sunset, September 28, 1924.

In the Mohammedan Era the Year 1343 begins at sunset, August 1, 1924.

THE FOUR SEASONS OR CARDINAL POINTS

Spring Begins—Sun enters Aries March 20th, at 4 o'clock, 12 minutes, evening.
Summer Begins—Sun enters Cancer June 21st, at 12 o'clock, 52 minutes, evening.
Autumn Begins—Sun enters Libra September 23rd, at 2 o'clock, 51 minutes, morning.
Winter Begins—Sun enters Capricornus December 21st, at 9 o'clock, 38 min., evening.

Jupiter is called the Ruling Planet this Year.

☛The Calculations in this Almanac are made to Solar or Apparent Time.

L. J. HEATWOLE,
Calculator.

Dale Enterprise,
Rockingham County, Virginia.

1st Month JANUARY 31 Days

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course.		Sun rise h.m	Sun sets h.m
1	Tues	A Chosen Land. Gen. 13:12-18.	General	Gen. 1:1; 26-31	7 23	4 37
2	Wed	Abram and Melchizedek. Gen. 14:17-24.	Introduction.	Psalm 8:1-9	7 23	4 37
3	Thur	The Covenant Confirmed. Gen. 15:7-18.		Mark 10:13-16	7 23	4 37
4	Fri	Abraham the Intercessor. Gen. 18:23-33.		Psalm 119-9-16	7 22	4 38
5	Sat	God Tries Abraham. Gen. 22:1-14.		I John 4:7-16	7 22	4 38
1	**A Chosen Leader and a Chosen Land.** Gen. 12:1—25:10. GOLDEN TEXT—Gen. 12:3.		Sunday after New Year Matt. 2:13-23; I Pet. 4:12-19.		**Day's Length 9 Hrs., 16 Min.**	
6	Sun	The Lord our Leader. Psalm 23.	The Ideal	Genesis 2:18-25	7 21	4 39
7	Mon	The Long Sojqourn in Egypt. Gen. 47:1-12	Foundation	Genesis 18:16-19	7 20	4 40
8	Tues	Joseph's Dreams. Gen. 37:1-11.	for	Genesis 24:61-67	7 20	4 40
9	Wed	Joseph Sold into Egypt. Gen. 37:28-36.	Family Life	Genesis 35:1-7	7 19	4 41
10	Thur	Joseph Made Ruler of Egypt. Gen. 41:33-44		Matthew 1:18-25	7 19	4 41
11	Fri	Jacob Journeys to Egypt. Gen. 46:1-7.		Ephesians 5:22-33	7 18	4 42
12	Sat	The Growth of Israel in Egypt. Ex. 1:1-12.		I Peter 3:1-9	7 18	4 42
2	**The Long Sojourn in Egypt.** Gen. 37-50. GOLDEN TEXT—Psalm 121:7.		1st Sunday after Epiphany Luke 2:41-52; Rom. 12:1-6.		**Day's Length 9 Hrs., 24 Min.**	
13	Sun	God's Care for His Own. Psalm 124.	The	Titus 2:1-6	7 17	4 43
14	Mon	Moses Called to Deliver Israel. Ex. 3:1-12.	Relations	Matthew 7:7-12	7 17	4 43
15	Tues	The Birth of Moses. Ex. 2:1-10.	in the	Prov. 10:1; 13:1; 17:25	7 16	4 44
16	Wed	Moses' Flight to Midian. Ex. 2:11-25.	Home	Proverbs 3:1-10	7 15	4 45
17	Thur	Moses Faces Pharaoh. Ex. 5:1-9.		Ruth 1:11-18	7 14	4 46
18	Fri	The Last Plague Threatened. Ex. 11:1-10.		Luke 2:41-52	7 13	4 47
19	Sat	The Passover. Ex. 12:1-11.		Exodus 20:1-17	7 12	4 48
3	**Moses Called to Deliver Israel.** Ex. 1:1—12:36. GOLDEN TEXT—Heb. 11:24, 25.		2nd Sunday after Epiphany John 2:1-11; Rom. 12:7-16.		**Day's Length 9 Hrs., 36 Min.**	
20	Sun	The Cry of the Captive. Psalm 130.	The	Deut. 4:9-14	7 11	4 49
21	Mon	Israel Saved at the Red Sea. Ex. 14:21-31.	Religious	Deut. 6:1-9	7 11	4 49
22	Tues	Israel Pursued by Pharaoh. Ex. 14:1-9.	and Moral	Deut. 11:18-25	7 10	4 50
23	Wed	God Promises Deliverance. Ex. 14:10-20.	Interests	Acts 16:25-34	7 09	4 51
24	Thur	Song of Moses and Miriam. Ex. 15:1-11.	in the	Psalms 78:1-8	7 08	4 52
25	Fri	Song of Moses and Miriam. Ex. 15:12-21.	Family	II Tim. 1:1-10	7 07	4 53
26	Sat	The Triumph of Faith. Heb. 11:23-29.		Romans 12:9-21	7 06	4 54
4	**Israel Saved at the Red Sea.** Ex. 12:37—18:27. GOLDEN TEXT—Exodus 15:2.		3rd Sunday after Epiphany. Matt. 8:1-13; Rom. 12:17-21.		**Day's Length 9 Hrs., 48 Min.**	
27	Sun	Thanksgiving for Deliverance. Ps. 106:1-9	The	Genesis 22:1-19	7 05	4 55
28	Mon	What Israel Learned at Sinai. Dt. 4:32-40	Family	I Sam. 1:21-28	7 04	4 56
29	Tues	Moses Meets God in Mount. Ex. 19:16-25.	a Unit of	Matthew 9:9-13	7 03	4 57
30	Wed	Commandments towards God. Ex. 20:1-11	Strength in	Luke 15:11-32	7 02	4 58
31	Thur	Command'nts towards others. Ex. 20:12-21	God's Kingdom	Isaiah 6:1-8	7 01	4 59

MOON'S PHASES

		Eastern States	Central States	Western States
New Moon	6th	7.40 p. m.	7.00 p. m.	6.20 p. m.
First Quarter	13th	5.35 p. m.	4.56 p. m.	4.16 p. m.
Full Moon	20th	7.49 a. m.	7.09 a. m.	6.29 a. m.
Last Quarter	28th	12.44 a. m.	12.04 a. m.	(27) 11.24 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6. Do Better Still. Phil. 3:12-14. (Consecration meeting.)
13. In His Steps. 1. How and When Jesus Prayed. John 17:1-26.
20. Gospel Triumphs in Japan. Acts 10:34-48.
27. How Can Christian Endeavor Help Our Church and Denomination? 2 Cor. 1:11; Heb. 10:23-25. (Beginning Christian Endeavor Week.)

THE CHRISTIAN FAMILY

"In the beginning God," so starts the Bible and as we are at the threshold of a new year, let us start this year more definitely with God and continue to walk with him all the year. This same God, who in the beginning created all things has brought us so far, and unless we accept him as our source of strength and hope, we grope in a dark and dangerous path. As a crowning feat of creation, God created man and his help-meet, who should form the nucleus for the reproduction of all mankind. Thus the closing act of creation was the establishing of the family.

Family life can reach its highest attainments only when God, the founder, is given first consideration, and His Word faithfully studied and sincerely followed. Man, although fallen, still has the promise of a glorious redemption, if he permits God's supreme evidence of love, Jesus Christ, to dwell in his heart. This Love is powerful enough to hold us to God and to keep together all the members of a Christian family in peace and harmony.

I. The ideal foundation for family life. True, sincere and abiding love, begotten of God, between husband and wife is the only safe foundation upon which to establish a home, where a family may grow up and enjoy those blessings that the coming generation has a right to expect. All around us we see the tragic wrecks on life's highway, where homes were built on some other foundation. God's Word gives us examples as well as instructions regarding the establishing of homes which have been a blessing to all the world.

II. The relations within the home. Christianity has changed the idea that the father of a household is lord to such an extent, that all the other members are regarded as inferiors. In the Christian spirit father and mother regard each other as equal and both are working for the same end. This relationship has much to do with the attitude of parents to children and children towards their parents. This mutual confidence in a home is often heightened when the general hope and plan of the home is freely and sympathetically discussed by all its members. Love and devotion to God will insure proper direction for our hopes and will so direct the lives of the parents to be examples worthy of emulation, love and honor by their children.

III. The religious and moral interests in the family. Stocks, bonds and buildings are often the main interest in a family. These possessions, worthy as they are, will in time deteriorate and fall to pieces. The main interest in a home ought to be, that children have a Christian and moral training. A well-reared and God fearing family is the greatest heritage a father and mother can leave to their posterity. The result of this will never waste away, on the contrary it will abide unto all eternity. This is not easily accomplished, it requires much faith, devotion and an untiring zeal. There are many avenues by which the desired end may be approached, one that is tried and true is the family altar. Virtues cannot be bought wholesale, nor can religious training be administered in large quantities. The silent, but insistent influence of daily Bible reading with prayer, works slowly but surely in the lives of parents and children. Such a daily practice gives opportunity to mould and direct the interests of the entire family in accordance with God's plan. It is here in the moments of quiet devotion that the necessity, as well as the lovliness of Christ as personal Saviour, can best be presented. Oh, the joy of a parent in bringing his own child to the Saviour.

IV. The family a unit of strength in God's Kingdom. Having done all in their power to rear their family in the fear of the Lord, father and mother rejoice to see the children grow in the way of righteousness. Many parents have in one way or another followed Hannah's example and offered their children to the Lord. The question now comes to us, sons and daughters, young or old, are we following our parent's dearest hope? Many a young man or woman chooses a profession that is already over crowded at home, while this same profession might be followed in some foreign land, where there would be hundreds and thousands of opportunities to serve God and one's fellow men. There is no competition there and your work would be truly appreciated. Most of us stay in the home land, and what are we doing to make good the promise of our parents? Are we giving faithful account of our stewardship? How many Sunday-schools are in need of teachers, how many Christian Endeavor Societies are looking for loyal members. Yes, the church is looking for ready, strong laymen, who are willing to offer time and effort for the cause of Christ.

Nowhere can these tendencies be developed better than in a Christian family, where conscientious stewardship of time, money and talents are constantly emphasized. And if some son or daughter should hear a definite call from God to work in His vineyard, may you father and mother help your child to say with Isaiah of old, "Here am I, send me." This is the most glorious contribution you can make to the worlds real riches. The world will soon forget whether you were rich or poor, whether you lived in a hnmble cottage or a mansion, whether you owned much land or not; but if you give to the world a son or a daughter that will be a real helper in God's Kingdom then your name will become a blessing and your work will endure. Let us strive for that which abides.

A. J. NEUENSCHWANDER.
Philadelphia, Pa.

2nd Month FEBRUARY 29 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course.	Sun rises h.m	Sun sets h.m
1	Fri	Sabbaths and Feasts. Ex. 23:1-17.	Genesis 6:1-8	6 59	5 01
2	Sat	Jehovah's Covenant at Sinai. Ex. 23:20-31	Genesis 9:8-17	6 58	5 02
5		**What Israel Learned at Sinai.** Ex. 19:1—24:8; Lev. 19; Deut. 4:32-40. G. T.—Deut. 6:5.	4th Sunday after Epiphany. Matt. 8:23-25; Rom. 13:8-10.	**Day's Length 10 Hrs., 2 Min.**	
3	Sun	Praise to Jehovah. Ps. 95:1-7	Abram goes to Canaan. Gen. 12:1-9	6 57	5 03
4	Mon	The Failure at Kadesh. Num. 14:1-10	Abraham father of nation. Gen. 17:1-8	6 55	5 05
5	Tues	The Spies Sent to Canaan. Num. 13:17-24	Prays for Sodom. Gen. 18:16-33	6 55	5 05
6	Wed	The Report of the Spies. Num. 13:25-33	Faithfulness rewarded. Gen. 22:1-19	6 54	5 06
7	Thur	Moses' Intercession. Num. 14:11-19	Reward for faithfulness. Rom. 4:1-9	6 53	5 07
8	Fri	Results of the Failure. Num. 14:26-35	Abraham, the faith hero. Heb. 11:8-11	6 52	5 08
9	Sat	Moses' Final Charge. Deut. 32:44-47	Blessedness of the faithful. Rom. 5:1-6	6 51	5 09
6		**The Failure at Kadesh.** Num. 13:17—14:45; Deut. 1:26-40. GOLDEN TEXT—Num. 14:9.	5th Sunday after Epiphany. Matt. 13:24-30; Col. 3:12-17.	**Day's Length 10 Hrs., 18 Min.**	
10	Sun	"More than conquerors." Rom. 8:31-39	Joseph's Dream. Gen. 37:1-11	6 49	5 11
11	Mon	The Conquest of Canaan. Josh. 1:1-9	Joseph sold into Egypt. Gen. 37:12-36	6 48	5 12
12	Tues	Moses and Joshua. Deut. 31:1-8	Jehovah was with Joseph. Gen. 39:1-6	6 47	5 13
13	Wed	Joshua Commissioned. Deut. 31:14-23	The Ruler of Egypt. Gen. 41:25-45	6 45	5 15
14	Thur	The Fall of Jericho. Josh. 6:12-21	Brothers are tested. Gen. 42:18-34	6 44	5 16
15	Fri	Caleb's Inheritance. Josh. 14:6-15	Joseph forgives brothers. Gen. 45:1-15	6 43	5 17
16	Sat	Joshua's Farewell. Josh. 24:14-18	True penitence forgiven. Eph. 4:25-32	6 42	5 18
7		**Joshua and the Conquest of Canaan.** Josh. 1—11, 23 and 24. GOLDEN TEXT—Josh. 23:14.	Septuagesima Sunday. Matt. 20:1-16; I Cor. 9:24; 10:5.	**Day's Length 10 Hrs., 33 Min.**	
17	Sun	God, the King of Earth. Psalm 47	Israel's hard master. Ex. 1:8-14	6 41	5 19
18	Mon	Period of the Judges. Judges 2:16-18	Moses' life is saved. Ex. 2:1-10	6 39	5 21
19	Tues	Barak and Deborah. Judges 4:1-10	God calls Moses. Ex. 3:1-12	6 38	5 22
20	Wed	Gideon Visited by Angel. Judges 6:11-22	The Commandments. Ex. 20:1-17	6 36	5 24
21	Thur	Gideon's Three Hundred. Judges 7:1-14	Moses Intercedes for Israel. Ex. 32:25-35	6 35	5 25
22	Fri	Samson and Philistines. Judges 15:9-20	Foretells Christ's coming. Deut. 18:15	6 34	5 26
23	Sat	Samson Dies. Judges 16:20-31	Moses' Wise Choice. Heb. 11:24-31	6 33	5 27
8		**The Period of the Judges.** Judges 2-16. GOLDEN TEXT—Hosea 14:4.	Sexagesima Sunday Luke 8:4-15; 2 Cor. 11:19-33; 12:1-9.	**Day's Length 11 Hrs., 4 Min.**	
24	Sun	Forgiveness and Trust. Psalm 32:1-7	"Thy God my God." Ruth 1:11-18	6 32	5 28
25	Mon	Revival under Samuel. I Sam. 7:5-13	Gleans in Boaz's field. Ruth 2:1-7	6 30	5 31
26	Tues	Samuel's Vision and Call. I Sam. 3:1-10	True Daughter-in-Law. Ruth 2:8-13	6 29	5 31
27	Wed	Bringing up the Ark. I Sam. 7:1-4	Reward for Faithfulness. Ruth 4:13-18	6 28	5 32
28	Thur	A Revival under Josiah. II Kings 23:1-14	The Spiritual Harvest. Gal 6:6-10	6 27	5 33
29	Fri	A Revival in Ephesus. Acts 19:8-20	The Crown of Life. Rev. 2:10	6 26	5 34

MOON'S PHASES

		Eastern States	Central States	Western States
New Moon	4th	8.30 a. m.	7.50 a. m.	7.10 a. m.
First Quarter	12th	3.01 p. m.	2.21 p. m.	1.41 p. m.
Full Moon	19th	11.00 p. m.	10.20 p. m.	9.40 p. m.
Last Quarter	26th	8.07 p. m.	7.27 p. m.	6.47 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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3. One Hundred Per Cent. for Christ and the Church. Rom. 12:1-13; John 9:4. (Christian Endeavor Day. Decision Day.)
10. In His Steps. 2. How and What Jesus Taught. Matt. 5:1-12; 13:3.
17. What Is Sin? How Does It Affect Character? I John 3:4; Rom. 3:9-20.
24. One Half of the World Lacks the Gospel: What Shall We Do About It? Matt. 9:35-38.

OLD TESTAMENT STORIES

I. Abraham

In the sixth chapter of Genesis we read that when the human family increased, because of the long life of the individual, that wickedness also increased greatly. Not only was the wickedness great, but in the sixth verse we are told that every imagination of their heart was only evil continually. God destroyed that generation but saved Noah for he was found righteous in the sight of God. Noah's posterity became wicked, even as had Adam's. This time, however, instead of destroying them God chose Abraham to go out from his father's house and friends into a land which he would show him that through Abraham and his seed God's blessings might flow. We can see why God chose Abraham for in Gen. 18:19, we are told that God knew that he would command his children after him to walk in God's ways.

Because of his faith in God's promises concerning the possession of the land and the multitude of his posterity, which should be like the stars of heaven and the sand of the sea, Abraham is called the Father of the Faithful. How faithful Abraham was in his loyalty to God is shown in Gen. 12:7 by the fact that he erected an altar unto God as soon as he reached his destination; and in the next verse we are told that when he removed to Bethel he there also erected an altar unto God and called upon His name.

Because Abraham was faithful not one of all the promises given him failed of fulfillment. All the richer blessings that God has promised us in Christ are ours if we take them by faith.

II. Joseph

The Old Testament family life was far from perfect. We see that in the family of Jacob and many others. Polygamy was the curse which Jesus said to the Pharisee God had not intended, for in the beginning He created one man and one woman. This was one cause for trouble in Jacob's family and there were others. Jacob foolishly preferred Joseph before his other sons and showed this preference by giving him a coat of many colors and in other ways. The result was that there was so much jealously and hatred in the family that it almost led to murder. By providential intervention this was prevented and Joseph came into the slave market in Ciro, Egypt. Here he was sold at auction and bought by an Egyptian official. By intelligence, conscientiousness, faithfulness and purity he rose until he became ruler in Egypt. During the seven years of plenty he stored up much food for the seven years of famine. During the years of famine his brothers had to come to Egypt to buy grain. In verses 1 and 2 of Gen. 42, we see that they were very reluctant about going there. They were more reluctant the second time and when they stood before a harsh ruler we are told in Gen. 42:21, that they broke out in an open confession of their sin and said one to another: "we are very guilty concerning our brother, in that we saw the anguish of his soul, when he besought and we would not hear him; therefore is this distress come upon us." Be sure your sins will find you out and righteousness never fails of its reward.

III. Moses

That the stronger nations oppress the weaker nations and exploit them, is not an invention of modern civilization. This is the sin that brought the indignation and judgment of a righteous God upon Egypt 3500 years ago just as it brought His judgment upon Belgium in 1914 for this sin in the Congo District in Africa. When the burden became unbearable and the oppression outrageous, God says, Ex. 3:7-8: "I have surely seen the affliction of my people which are in Egypt and I have heard their cry, by reason of their taskmasters, for I know their sorrows, and I am come down to deliver them." Moses was the man chosen by God to carry out this purpose and under God he became, next to Christ, the greatest deliverer, leader and law giver this world has ever seen. Like many another he had to find out that the thing was to be done according to God's plan and not according to his pre-conceived ideas. Reading the story of his life and his work we sometimes think he had less trouble with the Egyptians than with his own people and someone has said that if he had had the Mennonites to lead he never would have brought them through the wilderness. Let us consider this a compliment to the Jews rather than a slur upon ourselves

The greatness and unselfishness in the character of Moses are shown bv the fact that when as the son of Pharaoh's daughter he might have enjoyed himself as an heir to the throne, he chose rather to suffer reproach with his people and looking back upon his life from Pisgah's Heights he had no reason to regret this decision.

IV. Ruth

In the midst of the Old Testament we find this beautiful story of Ruth and her fidelity to her aged mother-in-law, Naomi. Famine had driven Elimelech and his family from Bethlehem in Juda into the country of Moab. Here the man and his two sons, who in the meantime had married, died, leaving three widows. When Naomi, the widow of Elimelech, heard that God had blest Juda with a rich harvest she decided to return to her kindred at Bethlehem. By their Godly conduct Naomi and her husband had made such a favorable impression upon their daughters-in-law that both decided to return with Naomi, but when she showed them that because of her age and her poverty the future had very little in store for them, Orpha decided to return to her people. Ruth, on the other hand, looking at all the difficul-

(Continued on page 39.)

3rd Month — MARCH — 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings — The Home Study Bible and Doctrine Course.		Sun rise h.m	Sun sets h.m
1	Sat	The Waiting Saviour. Rev. 3:14-22	**Salvation**	Gen. 3:1-13	6 25	5 35
9		**The Revival under Samuel.** I Sam. 1-7. GOLDEN TEXT—I Sam. 7:3.	Quinquagesima Sunday. Luke 18:31-43; I Cor. 13:1-13.		**Day's Length 11 Hrs., 12 Min.**	
2	Sun	A Prayer for Pardon. Psalm 51:1-10	**Made**	Rom. 3:9-12; 5:13, 14	6 24	5 36
3	Mon	The Reign of Saul. I Sam. 15:13-23	**Necessary**	Ps. 14:2, 3; Ez. 33:11	6 22	5 38
4	Tues	Saul Annointed. I Sam. 10:1-9	**by sin**	Gen. 3:15; Heb. 2:14	6 21	5 39
5	Wed	Saul Chosen King. I Sam. 10:17-27	**Provided**	Isa. 53:1-12	6 20	5 40
6	Thur	Saul's Victory. I Sam. 11:1-11	**and Freely**	II Cor 5:19; Rom 3:25	6 18	5 42
7	Fri	Saul's Disobedience. I Sam. 15:10-16	**Offered**	I Pet. 1:18-21; Jn 3:14	6 17	5 43
8	Sat	Saul's Rejection. I Sam. 15:17-28		I Tim. 2:3-6; II. 1:9-10	6 16	5 44
10		**The Reign of Saul.** I Sam. 8-15. GOLDEN TEXT—I Sam. 15:22.	1st Sunday in Lent. Matt. 4:1-11; 2 Cor. 6:1-10.		**Day's Length 11 Hrs., 28 Min.**	
9	Sun	God's Omniscience. Psalm 139:1-12		Matt. 11:28-30; Jn 7:37	6 14	5 46
10	Mon	The Reign of David. II Sam. 7:18-26		Rev. 22:17; 3:20	6 13	5 47
11	Tues	David Anointed. I Sam. 16:1-13	**How One**	Isa. 55:6, 7	6 12	5 48
12	Wed	David and Goliath. I Sam. 17:41-49	**May be**	Acts 3:19; 2 Cor. 7:10	6 10	5 50
13	Thur	David and Jonathan. I Sam. 18:1-9	**Saved**	Jn. 1:12, 13; 3:16	6 09	5 51
14	Fri	David Crowned King. 2 Sam. 5:1-10		Luke 7:36-50	6 08	5 52
15	Sat	David's Trust in God. Psalm 27		Matt. 5:3, 4, 6, 8	6 06	5 54
11		**The Reign of David.** I Sam. 16—2 Sam. 24. GOLDEN TEXT—Psalm 40:8.	2nd Sunday in Lent. Matt. 15:21-28; I Thess. 4:1-8.		**Day's Length 11 Hrs., 44 Min.**	
16	Sun	King of Glory Entering Zion. Ps. 24		Rom. 3:21-25	6 05	5 55
17	Mon	The Reign of Solomon. II Chron. 1:7-12		I Jn 1:9; Rom. 10:9-10	6 04	5 56
18	Tues	The Reign of Solomon. I Kings 11:6-11	**What it**	2 Cor 5:17; Rom 6:5-11	6 03	5 57
19	Wed	Solomon's Wise Choice. I Kings 3:4-15	**Means for**	Rom. 6:5-11	6 02	5 58
20	Thur	The Temple Dedicated. I Kings 8:54-65	**this life.**	2 Cor 6:17-18; Rom 12:2	6 00	6 00
21	Fri	A Paternal Exhortation. Prov. 4:1-19		1 Cor. 3:17, 18; Gal 5:22	5 59	6 01
22	Sat	Remembering God in Youth. Eccl. 12:1-10		Jn 16:23, 24; Mat 6:6, 8	5 58	6 02
12		**The Reign of Solomon.** I Kings 3-11; 2 Chron. 1. GOLDEN TEXT—Prov. 1:7.	3rd Sunday in Lent. Luke 11:14-28; Eph. 5:1-9.		**Day's Length 12 Hrs., 4 Min.**	
23	Sun	King's Beauty and Majesty. Ps. 45:1-7		I Cor. 13:1-13	5 57	6 03
24	Mon	A Chosen Leader and Land. Gen. 12:1-7		Jn. 10:27-30	5 56	6 04
25	Tues	Moses Called to Deliver Israel. Ex. 3:1-12	**Yet to be**	I Pet. 1:3-7	5 55	6 05
26	Wed	What Israel Learned at Sinai. Dt. 4:32-40	**Revealed**	Phil. 3:20, 21; Col 3:2	5 53	6 07
27	Thur	The Conquest of Canaan. Josh. 1:1-9		Matt. 6:19-21	5 52	6 08
28	Fri	The Revival under Samuel. I Sam. 7:5-13		I Cor. 15:50-57	5 50	6 10
29	Sat	Reign of David. 2 Sam. 7:18-26; 8:14b, 15		Rev. 20:4-6	5 49	6 11
13		**Review. Abraham to Solomon.** GOLDEN TEXT—Psalm 103:8.	4th Sunday in Lent. John 6:1-15; Gal. 4:21-31.		**Day's Length 12 Hrs., 24 Min.**	
30	Sun	Thanksgiving for Jehovah's Favor. Ps 138		Rev. 5:9-14; 7:13-17	5 48	6 12
31	Mon	A Cry for Justice. I Kings 12:1-5		Matt. 25:34-40	5 47	6 13

MOON'S PHASES

	Eastern States	Central States	Western States
New Moon 5th	10.50 a. m.	10.10 a. m.	9.30 a. m.
First Quarter 13th	11.42 a. m.	11.02 a. m.	10.22 a. m.
Full Moon 20th	11.22 p. m.	10.42 p. m.	10.02 p. m.
Last Quarter 27th	3.16 p. m.	2.36 p. m.	1.56 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2. In His Steps. 3. What Jesus Said About Happiness. Matt. 5:1-12; John 15:11. (Consecration meeting.)
9. Dangers of Trifling with Life, God and the Soul. Acts 26:28-32; Luke 12:15-21.
16. The Bible in All the World: How It Is Sent Forth, and What It Does. Ps. 43: 1-5.
23. The Personal Touch in Winning Others to Christ. John 1:40-51; Jas. 5:20.
30. What Missions Have Done for Social Welfare. Isa. 1:16. 17: Luke 7:18-23.

SALVATION ACCORDING TO THE SCRIPTURE

Salvation is the process or state of being saved. The thought of it pre-supposes a condition out of which there is need for persons to be saved.

The need of salvation for the human race and therefore for every individual member of the race, came through the fall, when man, created in the likeness of God and enjoying God's favor, turned his back upon Him in disobedience of His wise and loving prohibition, being influenced by Satan's slanderous lie. The death of separation from God and His communion was the immediate consequence, a condition from which there was and is no escape except such as God Himself in His mercy should provide. This in the foreknowledge of God had already been planned, and He at once began to reveal it to his disobedient creatures both by word of promise and by symbol.

Salvation Provided and Offered

God loves man, and He cares, yea even yearns, for restored fellowship with the race and with every individual soul. The announcement of His plan to save man was addressed to the tempter, who would be crushed by one, the seed of the woman (not of the man), a Divine human sin bearer, who would thus suffer being bruised in man's stead, but who in this very suffering of death in the sinners' stead, would come out of it victorious and bring to nought him who had the power of death, that is, the devil. (Heb. 2:14.) The readings of the second week present this way of the cross by which man's sin was atoned for, reconciliation made possible, and a new life brought forth out of death, of which all are urgently invited to become partakers.

How One May Be Saved

The third week's readings point the way for every individual sinner to be saved. God seeks the sinner. He sent His Son, who came to seek and to save the lost. But no one can be saved until he on his part turns to look unto God and to seek His face. Realizing his lost condition he must repent of his sins and cry for mercy. Hungering and thirsting after righteousness, he must look to Him who alone has satisfied the just demands of a holy God in a life of perfect obedience, and in death made propitiation for our sins. There is life for a look of faith at the crucified One. The blood there shed avails for the full and free pardon of every sinner that will accept it. A glad confession, before the world, of Him who has saved us is the required evidence of our acceptance and appreciation of His grace. Notice the loving acknowledgment of the woman in Luke 7.

What It Means in This Life

What is it to be saved? What does it mean for the life that now is? It means a new relation to God and to man. It is called a new creation. It is being born again. The guilty conscience is set at rest. There is peace and joy at the thought of being reconciled to God and of knowing Him as our loving Father in Heaven. There is a desire to know Him more fully and a delight in His word. Beholding Him as revealed in Christ, there is a growing likeness to Him in thought and feeling as well as in the outward expression in a life of service. This growing accord with Him gives satisfaction and efficacy to our prayer-fellowship with Him. On the side of the world, it means a sense of separation from its actuating spirit and therefore avoidance of its ways of selfishness and vanity and wrong doing. But the love of God shed abroad in the heart will be a constraining motive for a life of service to one's fellowmen in the spirit of I Cor. 13. In personal trials and temptations the child of God in Christ has the blessed assurance of safety from the enemy that would pluck him out of His hand, and of victory in every conflict.

Salvation Yet to be Revealed

Salvation has its future tense too. The present spiritual blessings in the heavenly places in Christ are but the earnest and foretaste of that which is to come. While one is having blessed fellowship with Christ in service and even in suffering he is laying up treasures in heaven that shall endure. There is an inheritance reserved in heaven for them who are kept by the power of God, as heirs of glory. We are citizens of two worlds, but our stay and life here are but to prepare us for the infinitely better and fuller life for which we are destined. The death of the body has lost its dread for the saved one as it is for him, but the transition from the tabernacle of his sojourning to the house of his eternal abode, with which he shall be clothed upon in the resurrection. He looks with pleasant anticipation for the coming of the Lord, of whom he is persuaded that He is able to keep that which is committed unto Him against that day.

A. S. SHELLY, Philadelphia, Pa.

Not always as the whirlwind's rush
  On Horeb's mount of fear,
Not always as the burning bush
  To Midian's shepherd seer—
Not always thus, with outward sign
  Of fire or voice from Heaven,
The message of a truth divine,
  The call of God is given. Whittier.

It may not be on the mountain's height,
  Or over the stormy sea;
It may not be at the battle's front
  My Lord will have need of me;
But if by a still small voice He calls
  To paths that I do not know,
I'll answer, "Dear Lord, with my hand in thine,
  I'll go where you want me to go."

Mary Brown.

4th Month APRIL 30 Days

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course.	Sun rise h.m	Sun sets h.m
1	Tues	Kingdom Rent Asunder. I Kings 12:12-20	The Deity of Jesus Christ. Jn. 1:1-18.	5 44	6 16
2	Wed	Politics Profaning. I Kings 12:25-33	The True Light. John 1:9-11.	5 43	6 17
3	Thur	God's Judgment Predicted. I Kgs. 13:1-6	Coronation & Temptation. Mt. 3:13-17	5 41	6 19
4	Fri	End of an Evil House. I Kgs 15:25-30	Patience and Suffering. 2 Cor. 6:1-10	5 40	6 20
5	Sat	Terrors of Civil War. I Kings 16:8-16	Truth a Shield & Buckler. Mk 14:26-31	5 39	6 21
14		**The Kingdom Rent Asunder.** I Kings 12:1—16:28 GOLDEN TEXT—Prov. 16:18.	5th Sunday in Lent. John 8:46-59; Heb. 9:11-15.	Day's Length 12 Hrs., 40 Min.	
6	Sun	Beauty of Brotherhood. Psalm 133	Sanctified through Truth. Mk. 14:32-34	5 38	6 22
7	Mon	God Nurtures a New Leader. I Kg 17:1-3	Weariness and Wakefulness. Mt. 26.	5 37	6 23
8	Tues	Widow's Charity. I Kings 17:7-16.	Wakefulness of Judas. Matt. 26:45-48	5 35	6 25
9	Wed	"Troubler of Israel." I Kings 18:17-24	Love and Power of Jesus. Jn. 18:4-9.	5 34	6 26
10	Thur	Victory over Baal. I Kings 18:36-39	Not by Power, nor Might. Mt. 26:49-54	5 33	6 27
11	Fri	"A still small voice." I Kings 19:9-16	Humble Us. Matt. 15:2-28.	5 31	6 29
12	Sat	Translation of Elijah. 2 Kings 2:1-11	Uncleanness to Holiness. I Thes. 4:1-7	5 30	6 30
15		**Elijah and the Struggle with Baal.** I Kgs. 16:29 19-21; chap. 21; 2 Kgs. 1:1—2:12.	Palm Sunday. Matt. 21:1-9; Phil. 2:5-11.	Day's Length 13 Hrs., 2 Min.	
13	Sun	A Citizen of the Kingdom. Ps. 15.	Fettered Hands Free Us. Mt. 26:50-56	5 29	6 31
14	Mon	Answering the Call. I Kings 19:15-21	Satan's Cunning. Jn. 18:12, 14, 19, 23	5 28	6 32
15	Tues	Elisha Heals Naaman. II Kings 5:1-14	Peter in Court of Caiphas. Mk 14:66-72	5 27	6 33
16	Wed	Teacher and his Students. II Kings 6:1-7	Sheep before his Shears. Mt. 26:59-68	5 25	6 35
17	Thur	Elisha Serves his Nation. 2 Kings 6:8-13	Covetousness, Idolatry, Death. Mt. 27	5 24	6 36
18	Fri	**GOOD FRIDAY.** II Kings 6:14-23.	Truth and Wrong. John 18:28-32.	5 23	6 37
19	Sat	"The arrow of victory." II Kings 13:14-19	Christ's Power. Luke 11:14-28.	5 21	6 39
16		**Elisha: Teacher and Statesman.** I Kgs. 19:15-21; 2 Kgs. chaps. 2-10; 13:14-21. G. T.—Rom. 12:21	Easter Sunday. Mark 16:1-18; I Cor. 5:6-8.	Day's Length 13 Hrs., 16 Min.	
20	Sun	**EASTER.** Psalm 34:1-8.	Walking in Love. Eph. 5:1-9	5 20	6 40
21	Mon	Putting away the Evil Day. Amos 6:1-6	Immortal and Invisible. Jn. 18:33-38.	5 19	6 41
22	Tues	God pleads for the Right. Amos 5:10-17	Between Herod and Pilate. Lk. 23:4-12	5 18	6 42
23	Wed	Destructive Ignorance. Hosea 4:6-10	Barabbas or Jesus. Lk. 23:17-24.	5 17	6 43
24	Thur	Saving Knowledge of God. Hosea 6:1-6	Two Natures in One. Lk. 1:26-38.	5 15	6 45
25	Fri	Israel's Sowing & Reaping. Hos. 10:9-15	Our robe of Righteousness. Jn 19:23-24	5 14	6 46
26	Sat	The Bands of his Love. Hosea 11:1-9	Jesus Reproached of Men. Mt 27:39-44	5 13	6 47
17		**Amos and Hosea Pleading for Righteousness.** Books of Amos and Hosea. G. T.—Amos 5:15.	1st Sunday after Easter. John 20:19-31; 1 John 5:4-10.	Day's Length 13 Hrs., 32 Min.	
27	Sun	Repentance & God's Favor. Isa. 55:6-13	Lord Give Us Repentance. Lk 23:39-43	5 12	6 48
28	Mon	Assyrian Exile of Israel. II Kgs. 17:6-12	Jesus the House of Love. Jn. 19:25-37	5 11	6 49
29	Tues	Israel's Doom Foretold. Amos 4:6-13	God Forsaken. Matt. 27:45-49.	5 10	6 50
30	Wed	The Warning Ignored. Amos 5:1-9	His Exaltation. Phil. 2:9-11.	5 09	6 51

MOON'S PHASES

		Eastern States	Central States	Western States
New Moon	4th	2.09 a. m.	1.29 a. m.	12.49 a. m.
First Quarter	12th	6.04 a. m.	5.24 a. m.	4.44 a. m.
Full Moon	19th	9.03 a. m.	8.23 a. m.	8.43 a. m.
Last Quarter	25th	11.20 p. m.	10.40 p. m.	10.00 p. m.

Saturn is in Opposition with the Sun on the 19th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6. In His Steps. 4. How Jesus Loved and Served. John 11:3-5; Mark 10:42-45. (Consecration meeting.)
13. My Decisions and What They Have Meant to Me. Luke 15:18; 10:42.
20. Easter, a Time of Joy. I Cor. 15: 1-8, 51-55. (Sunrise prayer meeting suggested.)
27. What Opportunities Do Missions Offer for Life Service? Acts 13:1-3; 16:9, 10; Mark 6:7-13.

THE LIFE OF CHRIST

A Challenge to Faith, Obedience and Self-Denial

The study of the life of Christ remains the most fruitful and noblest of all occupations. He has challenged the great intellects of other ages and has won their admiration whatever their attitude toward Christianity may have been. A lowly reverence is paid to Him by literary men of the past. Some call Him the symbol of "Divine Wisdom," others the symbol of ideal perfection, but unless, and until we can say "My Lord and my God,' our good opinions and impressions of Jesus leave the soul still in its peril.

Faith

To any candid mind the life of Jesus is a challenge to faith. He speaks with a divine and absolute authority, which awakens a consciousness of the holiness of His own person and our unfitness for association with Him in our own natural unredeemed state. The soul cries out depart from me for I am a sinful man, yet is loathe to leave the one which has wrung the confession from the heart.

Once the soul has contacted with Jesus Christ, and where He enters as a force and Spirit, and men continue to order their lives in ways He does not approve, if they have really become aware of Christ, will do violence to delicate and fundamental susceptibilities. Only Diety itself can so impress the soul He is God! As such more is required than mere faith.

Obedience

Jesus does not impress us with the sublime grandeur of His person and character as do many of the world's great men, merely to hold His person in admiration, but reveals Himself to men in order to teach them again to practice the primal obedience once known to man before sin had debased man and shut out His presence from the soul.

Jesus learned obedience by the things He suffered and so becomes our great example and encouragement to practice the life of obedience. He is intimately and sympathetically associated with the believer in his life of faith and obedience.

Attainment of great ideals, the homage and reverence many are wont to pay to Christ; in service outstanding and heroic prominence, where the crowd can look on, is not the hardest task, nor hardest to enlist the crowd in such service. But the trial of a new and rare courage to which we are called by Christ the trial of the spirit distinguished from the flesh and that of the mind.

We may go to the banqueting chamber with Daniel as members of the Royal Society and spare those under threat of death by the King. But there is the obedience of solitude in the lions den where none can look on and applaud. What is such insignificant weakness against the fury of the lions? It is the strength of that weakness shorn of all material and physical endeavor wherein we may find and look upon the "Ancient of Days," and by obedience to unfaltering faith find our strength made perfect in weakness. Obedience is better than sacrifice.

Self-Denial Service

His own life is self-denial throughout. A similar test is made of all His followers. The test of a healthy religious life permits of no hermit life. For the mortification of the hermit life He substitutes a life of active benevolence and blessed service.

For the fears and gloom which shrinks from man He brought a sweet and wholesome piety into daily life. For the self-complacent who loved to be seen on the street corners He goes to the haunts of sin and stronghold of Satan and rescues men. From the mountain top of night devotions and prayer so beautiful in its longing for the quiet of communion with His Heavenly Father the Saviour by His devotional habits reveals the secret place for renewing our strength to preserve our life of faith, enabling us to live obedient, by abiding in Him. Obtain wisdom and receive light for unerring guidance and grace to finish the task begun and new tasks to begin in our life of service. It is He who has said, "It is more blessed to give than to receive." He gave His life for the world.

Let us give Him a life of service and self-denial. Life like a grain of wheat yields fruit only by giving its own life. Jesus alone gave us the ideal of self oblivion. The gospel of love alone is Divine.

V. B. BOYER,
Allentown, Pa.

"It is quite true that religion is essentially a matter of the heart, and not merely of the lips; yet a religion of the heart that does not reach and influence the lips discredits itself by its own omission. Every Christian, however humble in his condition, can, in his way and in his circumstances, testify for Christ and make himself an epistle known and read of all men who know him; and he should do so. That modesty which restrains one from telling others what the Lord has done for him is greatly misplaced. Christ's friends should show themselves in every circle, on every occasion, and in reference to all the interests of His kingdom. They have nothing to conceal, but much to publish. Let them imitate the example of the restored demoniac, and tell others what a good friend they have found in Christ. In this way they will bear testimony to Him, make themselves useful to others and promote their own growth and comfort in the gracious life."—Sel.

5th Month — MAY — 31 Days

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Daily Readings — The Home Study Bible and Doctrine Course.		Sun rise h.m	Sun sets h.m
1	Thur	Israel Unreprentant. II Kings 17:13-18	General	Acts 1:1-9	5 07	6 53
2	Fri	Foreigners in Samaria. 2 Kgs. 17:24-29	Intro-	Acts 9:10-19	5 06	6 54
3	Sat	Mixed Worship. 2 Kings 17:30-36	duction	Acts 9:26-31	5 05	6 55
18		**The Assyrian Exile of Israel.** II Kings 11-17. GOLDEN TEXT—Psalm 119:16.	2nd Sunday after Easter. John 10:12-16; I Pet. 2:21-25.		Day's Length 13 Hrs., 48 Min.	
4	Sun	A Prayer for Right. Psalm 119:33-40	Letters	I Cor. 15:1-11	5 04	6 56
5	Mon	Seeking God's Counsel. I Kings 22:1-9	of Paul	Rom. 6:1-11	5 03	6 57
6	Tues	True & False Prophecy. I Kgs. 22:13-23	vs.	Rom. 6:12-15	5 02	6 58
7	Wed	Joash Saved. 2 Kings 11:1-4	Gospels	Rom. 6:16-22	5 01	6 59
8	Thur	Joash Crowned. 2 Kings 11:9-12		Phil. 2:6-11	5 00	7 00
9	Fri	Athaliah's Death. 2 Kings 11:13-17		I Thes. 4:13-18	4 59	7 01
10	Sat	Victory over Baal. 2 Kings 11:18-21.		Col. 1:15-18	4 58	7 02
19		**Jehoiada's Victory over Baal.** I Kgs. 14:21—15:24; chap. 22; 2 Kgs. chaps. 11-12. G. T.—Eph. 6:10	3rd Sunday after Easter. John 16:16-23; I Pet. 2:11-20.		Day's Length 13 Hrs., 56 Min.	
11	Sun	Righteous and the Wicked. Ps. 1	Teaching	Rom. 3:1-8	4 57	7 03
12	Mon	Assyria Defies Israel. Isa. 36:1-10	of Paul	Rom. 3:9-19	4 56	7 04
13	Tues	Assyria Defies Israel's God. Is. 36:13-20	vs.	Rom. 3:20-31	4 55	7 05
14	Wed	Isaiah's Courage. Isa. 37:1-7	Jesus.	Rom. 4:1-8	4 54	7 06
15	Thur	Hezekiah's Prayer. Isa. 37:14-20		Rom. 5:1-10	4 53	7 07
16	Fri	Arrogance Rebuked. Isa. 37:21-29		Rom. 5:11-19	4 52	7 08
17	Sat	Victory over Assyria. Isa. 37:30-38		Rom. 6:7-13	4 51	7 09
20		**Isaiah and the Assyrian Crisis.** 2 Kgs. 18-20; Isa. 36-38. GOLDEN TEXT—Psalm 46:1.	4th Sunday after Easter. John 16:5-16; Jas. 1:16-21.		Day's Length 14 Hrs., 16 Min.	
18	Sun	"Our Refuge and Strength." Ps. 46	How	Rom. 7:14-25	4 50	7 10
19	Mon	Jeremiah's Warning. Jer. 26:1-7	Account for	Rom. 8:1-8	4 50	7 10
20	Tues	Babylonian Crisis. Jer. 26:8-16	Difference	Rom. 8:9-17	4 49	7 11
21	Wed	False and True Worship. Jer. 7:1-7		Rom. 8:18-26	4 48	7 12
22	Thur	Deceitful Avenged. Jer. 9:1-9		I Cor. 15:1-9	4 47	7 13
23	Fri	The Prophet's Anguish. Jer. 15:5-10		I Cor. 15:12-22	4 46	7 14
24	Sat	The Potter and the Clay. Jer. 18:1-13		I Cor. 15:35-45	4 46	7 14
21		**Jeremiah and the Babylonian Crisis.** Chaps. 7, 9, 15, 18, 25, 26, 36 and 38. G. T.—Jer. 26:13.	5th Sunday after Easter. John 16:23-30; Jas. 1:22-27.		Day's Length 14 Hrs., 28 Min.	
25	Sun	Supplication and Confidence. Ps. 22:1-8	Jesus	I Cor. 15:51-58	4 45	7 15
26	Mon	Book of Law Discovered. 2 Kgs. 22:8-13	First	I Cor. 12:1-11	4 44	7 16
27	Tues	A National Reformation. 2 Kings 23:1-6	Place	I Cor. 12-22	4 43	7 17
28	Wed	Repentance Too Late. 2 Kings 23:21-27		I Cor. 13	4 43	7 17
29	Thur	**ASCENSION.** 2 Chron. 36:11-16.		Gal. 6:1-9	4 42	7 18
30	Fri	The Doom Descends. 2 Chron. 36:17-21		Phil. 4:1-8	4 41	7 19
31	Sat	The Sorrows of the Exiles. Ps. 137		II Tim. 4:1-8	4 41	7 19

MOON'S PHASES

		Eastern States	Central States	Western States
New Moon	3rd	5.52 p. m.	5.12 p. m.	4.32 p. m.
First Quarter	11th	9.04 p. m.	8.24 p. m.	7.44 p. m.
Full Moon	18th	4.44 p. m.	4 04 p. m.	3.24 p. m.
Last Quarter	25th	9.08 a. m.	8.28 a. m.	7.48 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4. In His Steps. 5. How Jesus Overcame Temptation. Luke 4:1-13; John 14:30. (Consecration meeting.)
11. Being a Christian in the Home. Eph. 6:1-4; Luke 2:19, 52. (Mother's Day.)
18. God's Holy Day: What It Is For, and Why. Exod. 20:8-11; Mark 2:27, 28.
25. Have Business and Commerce Helped or Hindered Missionary Work? Acts 19:23-28.

PAUL

General Introduction

The life and work of Paul is so significant in the early church that some modern scholars think that Paul and not Jesus was the founder of Christianity. Some take the position that the religion which Jesus brought would have died out before the end of the first century had it not been for Paul. Evidently these are rather extreme views. At the same time it must be admitted that Paul is the author of nearly one-half of the New Testament books; he is the man who established churches; he is the man who started Christianity northward and westward.

The great task of Paul was to take the message of Jesus and interpret it to the Gentiles. The message of Jesus was spoken under Jewish influences, customs and practices. Paul was required to preach to a Gentile, a Greek world, and this world was very different from the Jewish world. The Jewish world was religious; the Greek was speculative and philosophical. It became Paul's task to place the message of Jesus in Greek terms of thought without losing any of its original power and significance. It is not an easy matter to take a Hebrew message, Hebrew ideals and religion, and state it in Gentile, in Greek terms and Greek philosophy. It is a bit like asking a Frenchman to speak English to a German audience. But Paul succeeded remarkably.

Letters of Paul vs. Gospels

Paul's letters were written, most of them, before the Gospels. They differ from the Gospels in many respects. The Gospels made much of the miraculous acts of Jesus, but nothing of the philosophy of His person. The Gospels are historical. Paul has much on the doctrine of His person, but little on His history and life. It is natural to expect that within 20 or 30 years after Christ men would seek for an interpretation of His "Person;" who is this Person whom we all know lived? While toward the close of the first century, when the first Christians begun to die, men would naturally call for the history of this person. So Paul writing first gave the interpretation of His message, the Gospels coming later gave the history.

Teaching of Paul vs. Jesus

In the matter of teaching, the subjects dealt with, Paul differs with Jesus; differs but does not contradict. The great theme for Jesus is, "The Kingdom of God." He mentioned it 112 times in the Gospels. The great theme of Paul is the "Person of Christ," the church and its establishment. Paul often speaks of the person of Jesus. (See Col. 1:15). Paul often speaks of the church, but seldom of the Kingdom. Jesus thought of His work as an earthly ministry, while Paul leaves this largely out of sight and is determined not to know Jesus "after the flesh." The true worth of Christ for Paul is in his death. (II Cor. 5:16). According to Jesus God receives men on repentance. (Luke 13:3). Paul deals with hard theological terms: "Atonement," "Justification," "death of the old man," etc. (Rom. 6.) Jesus has nothing mystical; His teaching was that of moral and spiritual fellowship with God. Paul is more mystical; he has a mystical union with Christ as a result of the work of the Spirit (I Cor. 12:13). Jesus in His teaching was largely ethical, a matter of inner life and conduct toward one's neighbor (Luke 10:27 and Matt. 5:6, 7). Paul is more speculative; he must meet Greek philisophy. Jesus said much about animals, birds and nature in general. Paul drew his illustrations from city life. The boyhood days of Jesus and Paul may account for a part of this.

How Account for Difference?

This difference between Jesus and Paul may be accounted for from the fact that Paul evidently was not a personal disciple of Jesus. Paul comes in from the outside. Paul was of Hellenistic Greek culture and thinks largely in these terms. Paul's thinking was determined in a large measure by his idea of the death and resurrection of Jesus. Paul needed to deal with Gentile problems in a way that Jesus did not. Jesus announced His message and His messiahship; Paul explained. Jesus was ethical; Paul was theological.

Jesus First Place

While Jesus must be given first place in the Christian religion, yet Paul holds a very important place in early Christianity. Paul made some large contributions. He severed Christianity from Judaism; he transferred the message of Jesus into Gentile modes of thought without loss to its true nature. Finally, Paul furnished much material for fruitful argument for all future theology. Most of the present day differences in theology can be traced to the sayings of Paul. We will all do better when we take Jesus and Paul together; when we recognize Jesus as the one who brought the message and Paul as the one who in the first century interpreted this message. Let us not lose sight of either.

J. E. HARTZLER,
Pres. Witmarsum Theological Seminary,
Bluffton, Ohio.

Learning by heart.—The last time I ever saw Prof. Andrew P. Peabody, of Harvard, and Bishop Philips Brooks, at a college dinner only a brief time before their death, both deplored the neglect of memorizing the Scriptures, and urged the revival of the custom of the Sunday-school. Every Sunday the class should be caused to memorize some of the choice verses which express the soul of the truth taught. Not long, historical passages, but the choice gems.
—Selected.

6th Month — JUNE — 30 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings — The Home Study Bible and Doctrine Course.		Sun rises h.m	Sun sets h.m
22		**The Babylonian Exile of Judah.** 2 Kgs. 21-25; 2 Chron. 36. GOLDEN TEXT—Prov. 14:34.	6th Sunday after Easter. John 15:26; 16:4; I Pet. 4:8-11.		**Day's Length 14 Hrs., 38 Min.**	
1	Sun	A Prayer for Salvation. Ps. 80:1-7	**Prophecies**	Psalm 24.	4 40	7 20
2	Mon	False Shepherds. Ezek. 34:1-6	**Relative to**	Deut. 18:15-22	4 40	7 20
3	Tues	The Flock of God. Ezek. 34:11-16	**Christ's**	Isaiah 11:1-10	4 39	7 21
4	Wed	Showers of Blessing. Ezek. 34:23-31	**Coming**	Isaiah 7:14 and 9:1-7	4 38	7 22
5	Thur	The Watchman of Israel. Ezek. 33:7-16		Isaiah 61	4 38	7 22
6	Fri	Blessings Promised. Ezek. 36:22-28		Isaiah 53	4 37	7 23
7	Sat	A Sign to the Nations. Ezek. 39:25-29		Psalm 22	4 37	7 23
23		**Ezekiel Encourages the Exiles.** Ps. 137:1-6; Ezek. 34. GOLDEN TEXT—Ezek. 34:16.	Whitsuntide. John 14:23-31; Acts 2:1-13.		**Day's Length 14 Hrs., 44 Min.**	
8	Sun	**WHITSUNTIDE.** John 10:11-16.	**Character of**	Zec. 9:9-10; Is. 40:9-11	4 37	7 23
9	Mon	Commands Temple Rebuilt. Ezra 1:1-11	**the Coming**	Psalm 40:1-11	4 36	7 24
10	Tues	Rebuilding Begun. Ezra 3:8-13	**One**	Jeremiah 23:1-8	4 36	7 24
11	Wed	The Work Hindered. Ezra 4:1-6		Mic. 5:2-4; Is. 7:14-16	4 36	7 24
12	Thur	The Work Stopped. Ezra 4:17-24		Psalm 47; 16:10-11	4 35	7 25
13	Fri	Building Resumed. Ezra 6:1-12		Isaiah 42:1-9	4 35	7 25
14	Sat	The Temple Dedicated. Ezra 6:13-18		Isa. 9:1-7; 49:6, 14, 15	4 35	7 25
24		**The Return and the Rebuilding of the Temple.** Ezra 1, 3-6. GOLDEN TEXT—Isa. 40:1.	Trinity Sunday. John 3:1-15; Rom. 11:33-36.		**Day's Length 14 Hrs., 48 Min.**	
15	Sun	The Joyful Return. Psalm 126	**Threefold**	Isa. 52:7-10; Neh. 1:15	4 35	7 25
16	Mon	Israel's Separation. Ezra 10:7-12	**Office of the**	Deut. 18:15; Ps. 110:1-4	4 35	7 25
17	Tues	Complaint against oppression. Neh 5:1-5	**Coming One,**	Num 6:23-26; Zec. 6:12	4 35	7 25
18	Wed	Nehemiah Abolishes Usury. Neh. 5:6-13	**Prophet,**	Psalm 2	4 35	7 25
19	Thur	God's Law Proclaimed. Neh. 8:1-8	**Priest**	Psalm 111 [26-29]	4 35	7 25
20	Fri	A Day of Sorrow and Joy. Neh. 8:9-18	**and King**	Dan. 7:13, 14; Ps. 89:	4 35	7 25
21	Sat	Enforcing the Sabbath Law. Neh 13:15-22		Psalm 45	4 35	7 25
25		**Reforms under Ezra and Nehemiah.** Ezra 7-10; Neh. 5, 8 and 13. GOLDEN TEXT—Mal. 3:7.	1st Sunday after Trinity. Luke 16:19-31; I John 4:16-21.		**Day's Length 14 Hrs., 52 Min.**	
22	Sun	The Healer of the Nations. Hosea 14:1-8	**Types of**	Gen. 14:18-20; Ps 110:4	4 34	7 26
23	Mon	The Day of Jehovah. Amos 5:18-24	**Christ in the**	Gen. 37:12-28	4 35	7 25
24	Tues	Formalism and Righteousness. Is. 1:10-20	**Old**	Ex 17:8-12; Num 12:7-8	4 35	7 25
25	Wed	The Glory of the Gospel. Jer. 31:27-34	**Testament**	2 Sam 8:15; Ez 37:24-28	4 35	7 25
26	Thur	Equal Way of the Lord. Ezek. 18:25-32		2 Sam 7:12-17; Ch. 28:6	4 35	7 25
27	Fri	The Victory of Righteousness. Mal. 4:1-6		Num. 21:4-9	4 35	7 25
28	Sat	Judgment of the Nations. Joel 3:9-16		Num. 35:9-15	4 35	7 25
26		**Review: Rehoboam to Nehemiah.** GOLDEN TEXT—Prov. 14:34.	2nd Sunday after Trinity. Luke 14:16-24; I John 3:13-18.		**Day's Length 14 Hrs., 50 Min.**	
29	Sun	God's Promise of Peace. Micah 4:1-5		Exo. 12:3-14; 46, 47	4 36	7 24
30	Mon	The Birth of Jesus. Luke 2:7-14		Lev. 16:6-10; 20, 22	4 36	7 24

MOON'S PHASES

		Eastern States	Central States	Western States
New Moon	2nd	9.25 a. m.	8.45 a. m.	8.05 a. m.
First Quarter	10th	8.28 a. m.	7.48 a. m.	7.08 a. m.
Full Moon	16th	11.33 p. m.	10.53 p. m.	10.13 p. m.
Last Quarter	23rd	9.08 p. m.	8.28 p. m.	7.48 p. m.

Jupiter is in Opposition with the Sun on the 5th and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1. In His Steps. 6. How Jesus Faced Duty. Matt. 3:15; John 9:4; Luke 22:42. (Consecration meeting.)
8. Christian Courtesy. II Pet. 3:8-13; Rom. 12:10.
15. Memories: a Blessing or a Curse. Prov. 10:7; Luke 15:17; 16:25.
22. Discovering the Christian Endeavor Pledge. Neh. 8:1-3, 5, 6, 8.
29. The Missionary Work of Our Denomination. Neh. 3:1, 2; 4:1; 6:3.

OLD TESTAMENT MESSAGES OF CHRIST

The central figure of the Word of God is Christ, the Son of God, the Saviour of the world. Before the world was, or the great work of creation was begun, the Triune God went to counsel with Himself and conceived the great plan of salvation. By means of this plan, man fallen in sin, may be brought back to the Kingdom of God. It is quite interesting to compare the process of building God's kingdom, to the process of building up an imposing structure, say a beautiful cathedral. First there must be a plan conceived by an architect and drawn up into a blue print. As to the Kingdom of God, this plan or blue print God made and planned before the world came into being. Then comes the foundation. The security and durability of the building depends upon a sure and true foundation. The excavations must be carefully made, the foundation must be laid deep and secure. As to the Kingdom of God, the Old Testament is the foundation. The time is from the dawn of history to the birth of Christ and His ministry. Then comes the basement of the building. This may be likened to the Church of Christ. The time is between Christ's first and second coming. Now follows the building proper, in its beautiful outlines. This is comparable to the millenium, the kingdom of peace. The time is from the fall of Anti-Christ to the last judgment. Lastly, we have the building in its full and final and glorious completion. This may be compared with the new heaven and the new earth. The time is from the last and final judgment, when time again merges into eternity, yes time shall be no more. Then the kingdoms of the world are our Lord's and His Christ's and He shall reign forever and ever.

We have to do with the foundation of this Kingdom of God, the Old Testament and in it note the messages of Christ. Like a scarlet thread we may trace these messages from the promise of the seed of the woman who was to crush the serpent's head in Gen. 3:15, to the prophecy of Malachi concerning the sending of the prophet Elijah, before the great and terrible day of Jehovah comes. Mal. 4:5. All these messages in the Old Testament concerning Christ, all the prophecies and the many types point forward to Christ's advent into the world, to His obedient life, His sacrificial death, His resurrection, His glorious ascension and also His sitting at the right hand of God. Mostly, however, they point to Calvary, to the very center and pivot of Christ's great work of redemption. Why all these prophecies and types? To awake and strengthen Israel's hope for the coming of the Divine Redeemer. Yes, to keep their eyes fixed upon the coming One, who was to save them from their sins and reconcile them to God.

There are prophecies concerning Christ's human origin. Gen. 3:15; Gen. 22:18; Gen. 49:10 and 18; Isaiah 11:1; II Sam. 2:16.

There are prophecies concerning Christ's virgin birth and His divinity. Isaiah 7:14; Micah 5:2; Isaiah 9:6; Jer. 23:6.

There are prophecies concerning Christ's character. Isaiah 11:1-5; Zec. 9:10; Psalm 40:8; Isaiah 40:11.

There are prophecies concerning Christ's poverty, meekness and lowliness. Zec. 9:9, etc. Closely akin to these are the prophecies concerning Christ's sufferings and vicarious death. Read Isaiah 53 and Psalm 22.

Christ's resurrection we find foretold in Psalm 16:10. His ascension in Psalm 47:6, and His sitting at the right hand of God in Psalm 110:1.

Then we find prophecies in the Old Testament concerning Christ's threefold office as Prophet, Priest and King. a. Deut. 18:15; Isa. 42:1-4; Isaiah 52:7; Isaiah 61:1 and 2; Neh. 1:15; b. Psalm 110:4; Num. 6:23-26; Zec. 6:13; c. Psalm 2:6; Psalm 110:1-3; Psalm 24:7-10; Isaiah 9:7; Dan. 7:14. Besides these many other passages could be cited.

Now let us just briefly note some of the types of Christ in the Old Testament. a. Persons, Adam, Gen. 1:26 and 27; Melchizedek, Gen. 14:18, Psalm 110:4; Joseph, Gen. 37:12-28; Moses, Deut. 18:15 and 18-19; Num. 12:7 and 8; Joshua, Jos. 1:5-7, Jos. 11:23; Aaron, Exo. 28:1, Lev. 16:15 and 16; David, II Sam. 8:15, Eze. 37:24, Psalm 89:19 and 20; Solomon, II. Sam. 7:12-14. There are many others, but let the above suffice. b. Things: The ark, Gen. 7:16; the ark of the covenant, Exo. 25:10-22; the brazen serpent, Num. 21:9; the cities of refuge, Num. 35:9-15, Jos. 20; Jacob's ladder, Gen. 28:12; Manna, Exo. 16:13-36; the paschal lamb, Exo. 12:3-14 and 46; the scape goat, Lev. 16:20-22, Isaiah 53:6 and 12. These are just a few of the types of Christ. These types could not possibly in a perfect manner portray or forshadow the excellencies of Christ the Redeemer. But they well served their purpose of constantly reminding Israel of the great need of a Saviour and Redeemer and kept alive the expectation and lively hope for His coming.

As Israel looked forward to the coming of Messiah, their King, and were to be kept ready and prepared for His coming, so we Christian people look forward to the coming of our King in glory to establish His millennial reign. Then all the great prophecies concerning His Kingdom as in Isaiah 11, etc., will be fulfilled. May we be kept ready and prepared for His coming.

M. M. HORSCH, Upland, California.

Strong Son of God, immortal Love,
Whom we, who have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we can not prove.

In Memoriam.

7th Month — JULY — 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course.	Sun rise h.m	Sun sets h.m
1	Tues	Shepherds See the Child. Luke 2:15-20	The Redeemer. I Cor. 1, 18-31	4 36	7 24
2	Wed	Jesus Dedicated to God. Luke 2:22-32	The Mediator. I Pet. 3:18-22	4 36	7 24
3	Thur	Children are God's Gift. Gen. 33:1-5	The Bridegroom. Eph. 5:21-33	4 37	7 23
4	Fri	Children Glorify God. Psalm 8	The King. Phil. 2:1-11	4 37	7 23
5	Sat	Jesus Reveals God. John 1:1-8	The Savior-Judge. Acts 10:34-43	4 38	7 22
27		**The Birth of Jesus.** Luke 2:7-20. GOLDEN TEXT—Luke 2:11.	3rd Sunday after Trinity. Luke 15:1-10; I Pet. 5:6-11.	**Day's Length 14 Hrs., 44 Min.**	
6	Sun	The Righteous Child. Isa. 11:1-5	The Lamb—the Lion. Rev. 5:1-14	4 38	7 22
7	Mon	The Boyhood of Jesus. Luke 2:40-52	Creator-Consummator. Col. 1:15-23	4 38	7 22
8	Tues	The Boy and his Bible. 2 Tim. 3:14-17	Love. I John. 3:13-24; 4:7-21	4 39	7 21
9	Wed	The Boy and his Church. 1 Sam. 1:21-28	Growth. II Peter 1:3-11	4 39	7 21
10	Thur	The Child and the Kingdom. Mt. 18:1-6	Mutual Good Will. Gal. 6:1-10	4 40	7 20
11	Fri	The Boy who Helped. John 6:5-14	Suffering with Christ. I Pet. 4:7-19	4 40	7 20
12	Sat	Children Worshipping. Matt. 21:12-17	Forebearing Service. Heb. 13:1-19	4 41	7 19
28		**The Boyhood of Jesus.** Luke 2:40-52. GOLDEN TEXT—Luke 2:52.	4th Sunday after Trinity. Luke 6:36-42; Rom. 8:18-23.	**Day's Length 14 Hrs., 38 Min.**	
13	Sun	Guided in the Way. Psalm 119:9-16	Litigation. I Cor. 6:1-11	4 41	7 19
14	Mon	The Baptism of Jesus. Mark 1:1-11	Sanctification. Romans 6:1-23	4 42	7 18
15	Tues	Fulfilling all Righteousness. Mt. 3:13-17	Debtors. Romans 1:8-17	4 43	7 17
16	Wed	Confessing Christ. Phil. 2:5-11	Preachers. II Timothy 4:1-8	4 44	7 16
17	Thur	Being in Christ. I John 5:18-21	Ambassadors. II Cor. 5:11; 6:18	4 45	7 15
18	Fri	The Baptism of Saul. Acts 9:10-18	Evangelists. Acts 13:1-12	4 46	7 14
19	Sat	Baptism to be Observed. Mt. 28:16-20	Shepherds. Acts 20:18-35	4 46	7 14
29		**The Baptism of Jesus.** Mark 1:1-11. GOLDEN TEXT—Mark 1:11.	5th Sunday after Trinity. Luke 5:1-11; I Pet. 3:8-15.	**Day's Length 14 Hrs., 18 Min.**	
20	Sun	Jehovah's Chosen Servant. Isa. 42:1-4	Missionaries. Rom. 15:14-33	4 47	7 13
21	Mon	The Temptation of Jesus. Matt. 4:1-11	Mutual Obligation. I Thess. 5:12-28	4 47	7 13
22	Tues	His Sympathy for Tempted. Heb. 4:12-16	Mercy to Jew & Gentile. Rom. 11:1-36	4 48	7 12
23	Wed	Intercedes for Tempted. Luke 22:31-38	Liberation of Creation. Rom. 8:18-31	4 49	7 11
24	Thur	Christ Helps the Tempted. Heb. 2:10-18	Forever with the Lord. I Thes. 4:13-17	4 50	7 10
25	Fri	Satan, the Tempter. I Thess. 3:1-10	The Marriage Supper. Rev. 19:1-10	4 51	7 09
26	Sat	Meaning of Temptation. James 1:1-12	Unshakenable Kingdom. Heb. 12:18-29	4 52	7 08
30		**The Temptation of Jesus.** Matt. 4:1-11. GOLDEN TEXT—Heb. 2:18.	6th Sunday after Trinity. Matt. 5:20-26; Rom. 6:3-17.	**Day's Length 14 Hrs., 18 Min.**	
27	Sun	Divine Helper Acknowledged. Ps. 124	Satan bound and judged. Rev. 20:1-15	4 52	7 08
28	Mon	Pointing men to Jesus. John 1:35-42	New Heavens and Earth. II Pet 3:1-18	4 53	7 07
29	Tues	Jesus Finding Men. John 1:43-51	Beginning of Church. Mat. 16:13-20	4 54	7 06
30	Wed	Required for Disciples. Luke 8:34-38	Spirit and Mission of Church. Mt 5:6,7	4 55	7 05
31	Thur	Following Good Shepherd. John 10:11-18	Hope of the Church. Matt. 25:1-46	4 56	7 04

MOON'S PHASES

		Eastern States	Central States	Western States
New Moon	2nd	12.27 a. m.	(1) 11.47 p. m.	11.07 p. m.
First Quarter	9th	4.28 p. m.	3.48 p. m.	3.08 p. m.
Full Moon	16th	6.41 a. m.	6.01 a. m.	5.21 a. m.
Last Quarter	23rd	11.28 a. m.	10.48 a. m.	10.08 a. m.
New Moon	31st	2.24 p. m.	1.44 p. m.	1.04 p. m.

Venus is in Inferior Conjunction with the Sun on the 1st and changes from Evening Star to Morning Star.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6. In His Steps. 7. How Jesus Treated Friends. Luke 10:38-42; John 15:13-15. (Consecration meeting.)
13. Abolish War: Why? How? Isa. 2:1-4.
20. Being a Good Neighbor. Luke 10:30-37.
27. Zeal: Getting It, Guiding It, Guarding It. Isa. 6:7-9; John 2, 17; Rev. 3:14-16.

THE NEW TESTAMENT CHURCH

The Church is a **parenthesis** in God's dispensation of providence to His chosen people, (Rom. 11:11-12, 28-32; Col. 1:25-28; Rom. 3: 21-24) wherein His mercy is offered to all (John 3:16; Rom. 11:32; Matt. 28:19, 20; etc.), to the end that the chosen ones might be chastened, (Rom. 11) and a people be gathered out of all nations for His Name. (Luke 21:24; John 10:16; Acts 15:14; Rom. 11:25; Matt. 24: 14, etc.) The Church is the fruit (Eph. 2:11-22) of the Gospel, and the divinely appointed carrier thereof (II Cor. 4:1-6). While the Lord Jesus Christ is the Mediator of the new Testament, (Heb. 12:24) the Church is the sole beneficiary of it. (Heb. 12:18-24). It is therefore to the Church, individually and collectively, that the New Testament addresses itself, (See superscriptions to Epistles, etc.) The Past, Present and Future of the Church as the heir of the Gospel is the theme of the entire New Testament (John 20:31; Titus 2: 11-14; 3:4-7; Rev. 1:19-20.)

For convenience, the New Testament Church is here considered in ten paragraphs with (unabridged) references:

I. The Beginning of the Church. Historically, this beginning is recorded in Acts 2:1-47, (See the prophesy in John 16:7-16.) Doctrinally **Repentance** (Acts 2:38) precedes **Faith** on the convert's part (I John 5,1-13; John 1:12; John 5:24; Acts 16:31), and Baptism administered by the Church (Acts 2:38, 41; Matt. 28: 19) acknowledges, and the **Sufficient Substitutionary Sacrifice,** (Acts 2:22-36) on the Redeemer's part, merits, entrance thereto. The Apostically transmitted Gospel Message is the means to the accomplishment of this end (II Peter 1:12-21). And the relation entered upon is that of Justification by faith (Rom. 3: 21-31.) While the Church is the body of believers collectively, entrance thereto and, as will be seen farther on (see No. VI), growth therein hinges on personal relationship and individual actions either singly or unitedly carried out.

II. The Head of the Church. The Saviour of the Church is the Lord Jesus Christ (Acts 10:34-43), who is also the Judge of the Living and the Dead (ibid); He is the Lamb and the Lion (Rev. 5:1-14), the Creater and the Consummator (Col. 1:15-23), our Mediator seated at the right hand of God (I Peter 3:18-22), having been found worthy (Phil. 2:1-11) by the sacrifice on the Cross (I Cor. 1:18-31) to be the Head of the Church, holy, living, authoritative (Eph. 5:21-33.) (See also John 15: 1-17.)

III. The Membership of the Church. The membership of the Church is catholic, consisting of believers from every tribe and nation (Acts 15:6-29; Matt. 24:31; Eph. 2:11-22; Rom. 1:16; Rev. 7:9-17), it is one body, with many members (I Cor. 12:12-26) forming a spiritual unity (John 17:17-26; Eph. 4:1-10), a fellowship of harmonious interaction (Rom. 12:9-21) wherein there is realized a brotherhood of equality, whatever the station in life (Col. 3: 1-17).

IV. The Organization of the Church. Necessity (Acts 6:1-7) and divine endowment (I Cor. 12:1-11, 27-31) are the guiding factors in the organization of the Church. The requirements laid upon one who has an office, are consecration (Rom. 12:1, 2), and the power of the Holy Spirit (Rom. 12:3-8). Apostles (Acts 1:12-26) Deacons (Acts 6:1-7, I Tim. 3:8-13), Bishops (I Tim. 3:1-13), Elders (I Tim. 5:17-22), prophets, evangelists, pastors, teachers (Eph. 4:11) and other spirit filled officers (I Cor. 12:1-11, 27-31) are recognized. (See also Mark 3:12; John 15:16; Luke 12:42.)

V. The Worship of the Church. The worship of the Church is marked by regularity (Acts 2:42, 46, 3:1; Heb. 10:25), and faithful attendance is expected (Heb. 10:19-25). The important elements of worship are Communion (I Cor. 11:17-34; Luke 22:7-23, etc.,) Prayer (Acts 4:23-31; Matt. 18:19-20), Giving (Acts 4:32-37), Instruction and Praise (Eph. 5:15-20; Mark 6:2), and Adoration (Rev. 7:9-17.)

VI. The Spirit of the Church. Love for the brethren (I John 3:13-24; 4:7-21; Matt. 18:21-22) is the outward proof of having passed out of death into life. The life of the Church expresses itself in self-denial on behalf of others (Romans 14:1-23) forbearing service (Heb. 13:1-19), meekness (I Peter 3:8-17), sobriety (I Peter 1:13-25), mutual good-will, (Gal 6: 1-10), obedience to authority (I Peter 2:11-17) and participation in the sufferings of the Lord Jesus Christ (I Peter 4:7-19). Such expression of the life of the Church results from the indwelling of the Holy Spirit (Gal. 5:22-25), from the believer's sanctification by the death of Christ (Rom. 6:1-23) as also from the inevitable growth of the spiritually minded men, (II Peter 1:3-11; I Cor. 3:1-4). (See also Matt. 5:6, 7; John 13:34-35; 10, 27; Mark 10: 42-45.) Factions (I Cor. 3:5-10) and litigation among church members (I Cor. 6:1-11) are not in harmony with the Spirit of the Church.

VII. The Discipline of the Church. Sufficient causes for discipline are enumerated in I Cor. 5:1-13; separation from the ungodly is necessary (II Cor. 6:11-18); the purpose of all discipline is remedial (II Cor. 2:1-11), the privilege of the Church is to forgive (ibid). The withdrawal of fellowship from the disobedient is the instrument of discipline given to the Church. The particular task of the Church is intercession (James 5:12-20) and of the sinning member, confession (James 5:12-20.) (See also Matt. 18:15-17; 16:18-19.)

VIII. The Mission of the Church. The consuming passion of the Church is the Evangelization of the World (Acts 13:1-12; Matt. 5:

(Continued on page 30.)

8th Month AUGUST 31 Days

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course.	Sun rise h.m	Sun sets h.m
1	Fri	Following Chief Shepherd. I Pet. 5:1-11.	Message from the Past. Psa. 78:1-8	4 57	7 03
2	Sat	Followin Chief Shepherd. I Pet. 5:1-11	Our debt to posterity. Deut. 4:1-10	4 58	7 02
31		**The First Disciples of Jesus.** John 1:35-51. GOLDEN TEXT—John 1:43.	7th Sunday after Trinity. Mark 8:1-9; Rom. 6:19-23.	**Day's Length 14 Hrs., 4 Min.**	
3	Sun	Wisdom's Happy Ways. Prov. 3:13-18	Meaning of Landmarks. Josh. 4:1-9	4 59	7 01
4	Mon	The First Miracle of Jesus. John 2:1-11	Duty to Civil Authority. Rom. 13:1-14	5 00	7 00
5	Tues	Christ's Power over Nature. Mt. 8:18-27	Obedience to civil authority. Dn 3:1-12	5 01	6 59
6	Wed	His Power over Evil Spirits. Mt. 15:21-28	Heroes of the Faith. Heb. 11:23-40	5 02	6 58
7	Thur	Christ's Power over Disease. Lk. 6:12-19	Triumph of Heroes. Rev. 7:9-17	5 03	6 57
8	Fri	Christ's Power over Death. Lk. 7:11-17	Coming of time of peace. Isa. 11:1-9	5 04	6 56
9	Sat	Miracles Strengthen Faith. John 20:24-31	Believer Baptized. Acts 8:19-40	5 05	6 55
32		**The First Miracle of Jesus.** John 2:1-11. GOLDEN TEXT—John 2:5.	8th Sunday after Trinity. Matt. 7:15-23; Rom. 8:12-17.	**Day's Length 13 Hrs., 50 Min.**	
10	Sun	The Testimony of Trust. Psalm 108:1-6	Christian's word. Ex 20:16; Mt 5:33-37	5 06	6 54
11	Mon	Jesus Cleanses the Temple. John 2:13-22	Mission of the Church. Mk. 16:9-20	5 07	6 53
12	Tues	Church, God's House. I Tim. 3:14-16	Building the Church. Mt. 7:24-29.	5 09	6 51
13	Wed	Church, Christ's Body. Eph. 1:15-23	Love for the Word. Ps. 119:1-24	5 10	6 50
14	Thur	Christ the Head of Church. Eph. 5:22-30	Christian Discipline. Matt. 18:15-35	5 11	6 49
15	Fri	A Cleansed People. I Cor. 6:8-11	Love Supreme. I Cor. 13	5 12	6 48
16	Sat	The Temple of God. I Cor. 3:16-23	Christianity Applied. Rom. 12	5 13	6 47
33		**Jesus Cleanses the Temple.** John 2:13-22. GOLDEN TEXT—Matt. 21:13.	9th Sunday after Trinity. Luke 16:1-9; I Cor. 10:6-13.	**Day's Length 13 Hrs., 34 Min.**	
17	Sun	A Clean Life. Psalm 15	Christian's only weapons. Ep. 6:10-24	5 14	6 46
18	Mon	Jesus Talks with Nicodemus. Jn. 3:1-17	Relation of child to parent. Ex. 20:12	5 15	6 45
19	Tues	Born of God. John 1:1-13	Progress of the Gospel. Ezek 47:1-14	5 17	6 43
20	Wed	Born of Christ. I John 2:25-29	Growth of the Kingdom. Mt. 13:31-43	5 18	6 42
21	Thur	Born of the Holy Spirit. Titus 3:1-7	Victory through prayer. Acts 12:1-19	5 19	6 41
22	Fri	A New Heart. Ezek. 36:22-27	Duty to Distressed. Luke 10:25-37	5 20	6 40
23	Sat	The New Man. Eph. 4:17-24	Personal Consecration. Isa. 6	5 21	6 39
34		**Jesus Talks with Nicodemus.** John 3:1-17. GOLDEN TEXT—John 3:16.	10th Sunday after Trinity. Luke 19:41-48; I Cor. 12:1-11.	**Day's Length 13 Hrs., 18 Min.**	
24	Sun	Branch that Brings Blessings. Isa. 11:1-9	United Efforts. Neh. 4:6-15	5 22	6 38
25	Mon	Jesus and Samaritan Woman. Jn. 4:4-14	The God of Nations. Psa. 33	5 24	6 36
26	Tues	White Harvest Fields. John 4:24-38	Ready for Lord's Return. Mt. 25:1-13	5 25	6 35
27	Wed	The Spirit Promised. Isa. 44:3-8	Christians and Law. I Cor. 6:1-10	5 26	6 34
28	Thur	The Satisfying Christ. Jn. 7:37-44	Being Content. I Tim. 6:1-12	5 27	6 33
29	Fri	God's Gracious Provision. Isa. 41:17-20	Glory of the Church. Is. 60:1-13	5 29	6 31
30	Sat	Earth Filled with Truth. Hab. 2:9-14	The Exile's Lament. Ps. 137	5 30	6 30
35		**Jesus Talks with a Samaritan Woman.** Jn. 4:4-42. GOLDEN TEXT—John 4:24.	11th Sunday after Trinity. Luke 18:9-14; I Cor. 15:1-10.	**Day's Length 13 Hrs., 2 Min.**	
31	Sun	"The God of my salvation." Ps. 25:1-7	The Law of Love. I John 3.	5 30	6 30

MOON'S PHASES

		Eastern States	Central States	Western States
First Quarter	7th	10.33 p. m.	9.53 p. m.	9.13 p. m.
Full Moon	14th	3.11 p. m.	2.31 p. m.	1.51 p. m.
Last Quarter	22nd	4.02 a. m.	3.22 a. m.	2.42 a. m.
New Moon	30th	3.27 a. m.	2.47 a. m.	2.07 a. m.

Mars is in Opposition with the Sun on the 23rd and shines all night.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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3. In His Steps. 8. How Jesus Treated Enemies. Luke 23:34; Matt. 5:43-48. (Consecration meeting.)
10. Beautiful Things I See in Nature: Their Lessons. Matt. 6:26-34. (An outdoor meeting.)
17. What I Find in Romans 12.
24. How Selfishness Shows Itself; How to Overcome It? Gen. 13:1-18.
31. The Importance of Keeping Promises. Josh. 9:3-21.

MENNONITE HISTORY

During the centuries that the Mennonite people have maintained a separate existence as a body of believers they have had an important part in the development of Protestant Christianity.

In Mennonite history we find:

1. The faith of a sincere body of Christians who took the Bible for their guide and by independent study endeavored to shape their lives and beliefs in accord with its teaching.

2. The great emphasis of Mennonite teaching has been upon correct living rather than upon the formal statements of the creeds that they had drawn up as authoritative standards of faith.

3. The sacrifices of lives, property and comforts on the part of the pioneers of the faith were the striking incidents in their careers of holding to their positions in spiritual matters in the face of times and governments that had no sympathy for them or the type of faith they represented.

4. They made remarkable efforts to share with the world the blessings they found in their faith. This is to be seen in their literature, their activities in establishing churches and in their teaching and preaching, as well as in their charities and their attitude of Christian love in the generations in which they lived.

5. The Mennonite church continued its existence in spite of numerous persecutions so severe that it has sometimes been said that its history "smacks with fire," confirming the truth of the age-old proverb: "The blood of the martyrs is the seed of the church." The growth of its polity, the exercise of its discipline, and the development of its institutions, beginning in such times, have continued to this day when all may worship God according to the dictates of their consciences.

6. In comparison to their numbers, Mennonites are the most widely scattered body of Protestants. In their desire to practice their faith as they thought it right they were led to seek homes in many lands and over and over again have had to endure the hardships and privations of pioneer life as a proof of their loyalty to the faith of their fathers.

7. In their contact with other denominations Mennonites have been subject to constant losses, but they have also found this contact a constant source of gain. In other words, they have not only been compelled to maintain themselves in competition with other churches, but they have found it to their advantage to assert themselves as a body of Christians who sincerely believe in the message they have to bring to the world.

8. Mennonites the world over bear a close relationship to one another in blood as well as in the faith. The remote ancestry of most of them goes back to Reformation times in Holland and Switzerland. It would be no unusual thing to find a Mennonite in Kansas, bearing a Swiss name, who was born in Russia and has relatives in Siberia, Poland, Germany, Manitoba and a half a dozen of our states. The general knowledge of the German language among Mennonites offers a medium by which constant and vital communications may be kept up among their people all over the world.

9. When matters fundamental to their doctrines were concerned Mennonites have often found themselves in conflict with civil authorities and as a result they have frequently preferred to migrate to other lands rather than surrender what they believed and remain in prosperity and security in the countries in which they were born. This accounts for the wide distribution of Mennonites over several continents.

10. Mennonites, because of their attitude toward the swearing of oaths and non-resistance, never could accept the idea of a state church. They always have been the champions of a separation of church and state.

11. The ministry of the Mennonite church in times past, and in numerous localities today, has been recruited from its lay membership, rather than from those trained in institutions of learning, although there have been notable exceptions.

12. The Mennonite Church in its relation to modern church life has assumed its part of the responsibility that Christianity generally owes to the building up of the Kingdom of God. Its people have contributed men and means for the establishment of educational and benevolent enterprises, but their most remarkable efforts in modern times have been along missionary lines. In this latter work our General Conference missionary endeavors have found fruitful fields among three tribes among the American Indians, and in India and China. Other Mennonite bodies have been making missionary history in various parts of the continents of Asia, Africa and South America.

The importance of cultivating historical interest and study cannot receive too much emphasis. Our youths who know the remarkable history of our church may be depended upon to give their loyal service and affection to it. As we have a knowledge of the remarkable past through which the faith of our fathers came down to us and of the unselfish devotion of those who lived and died in order to assert and preserve it we get a vision of the future that awaits the same kind of devotion from those who today inherit the glories of the past.

SILAS M. GRUBB,
Philadelphia, Pa.

9th Month SEPTEMBER 30 Days

Date	Days Week	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course.		Sun rise h.m	Sun sets h.m
1	Mon	Jesus Heals Nobleman's Son. Jn. 4:46-54	The	Titus 2:11-15	5 33	6 27
2	Tues	God Heals a King. 2 Kings 20:1-7	Holy	II Peter 1:16-21	5 34	6 26
3	Wed	Healing Shows God's Mercy. Phil. 2:25-30	Scriptures	Heb. 1:1-9	5 35	6 25
4	Thur	Healing Shows God's Power. Lk. 5:17-26		I Cor. 2:6-13	5 36	6 24
5	Fri	Healing Shows God's Love. Isa. 38:16-22		II Tim. 3:14-17	5 37	6 23
6	Sat	Faith for Healing. Matt. 9:18-31		I Peter 1:3-12	5 39	6 21
36		**Jesus Heals a Nobleman's Son.** John 4:46-54. GOLDEN TEXT—John 14:6.	12th Sunday after Trinity. Mark 7:31-37; 2 Cor. 3:4-12.		Day's Length 12 Hrs., 44 Min.	
7	Sun	Hope for the Hopeless. Psalm 130:1-8		Matt. 28:16-20	5 40	6 20
8	Mon	Jesus' Inaugural. Luke 4:16-21		Psalms 119:9-18	5 41	6 19
9	Tues	Jesus Driven from Nazareth. Lk. 4:22-30	Believers	Mark 16:15, 16	5 43	6 17
10	Wed	"His own received him not." Jn. 1:9-14	Baptism	Matt. 3:13-17	5 44	6 16
11	Thur	The Jews Disbelieve. John 5:37-47		Matt. 28:16-20	5 45	6 15
12	Fri	The Chief Priests Disbelieve. Lk. 22:66-71		Acts 2:38-42	5 47	6 13
13	Sat	Christ's Brethren Disbelieve. Jn. 7:1-9.		Acts 8:12-25	5 48	6 12
37		**Jesus Driven from Nazareth.** Luke 4:16-30. GOLDEN TEXT—Luke 4:18.	13th Sunday after Trinity. Luke 10:23-37; Gal. 3:15-23.		Day's Length 12 Hrs., 26 Min.	
14	Sun	Christ's Mission. Isa. 61:1-3, 10, 11		Acts 10:44-48	5 49	6 11
15	Mon	Jesus makes Missionary tour. Mk. 1:35-45		Acts 16:23-34	5 50	6 10
16	Tues	The Missionary Pattern. Acts 10:34-43	Non-	Matt. 22:35-40	5 51	6 09
17	Wed	Christ's Parting Command. Mt. 28:16-20	Resistance	I Peter 2:11-25	5 53	6 07
18	Thur	Helping People. Matt. 25:34-40		Matt. 5:21-26	5 54	6 06
19	Fri	A Missionary Call. Isa. 60:1-11		Rom. 12:19-21	5 56	6 04
20	Sat	Persistence of the Gospel. Luke 19:29-40		Luke 6:27-38	5 57	6 03
38		**Jesus Makes a Missionary Tour.** Mar. 1:35-45. GOLDEN TEXT—Mark 1:40.	14th Sunday after Trinity. Luke 17:11-19; Gal. 3:16-24.		Day's Length 12 Hrs., 6 Min.	
21	Sun	"Unto thee shall all flesh come" Ps 65:1-7		Matt. 5:38-48	5 58	6 02
22	Mon	Purpose of Christ's Coming. Jn. 3:7-17		Rom. 13:1-10	5 59	6 01
23	Tues	The Birth of Jesus. Luke 2:7-16	The	Luke 2:42-51	6 00	6 00
24	Wed	The Boyhood of Jesus. Luke 2:41-52	Simple	Phil. 2:1-8	6 02	5 58
25	Thur	The Baptism of Jesus. Mark 1:1-11	Life	Matt. 23:1-12	6 03	5 57
26	Fri	The Temptation of Jesus. Matt. 4:1-11		Col. 3:12-17	6 04	5 56
27	Sat	First Followers of Jesus. Jn. 1:35-45		Rom. 12:9-16	6 06	5 54
39		**Review. Opening Period of Christ's Ministry.** GOLDEN TEXT—John 3:16.	15th Sunday after Trinity. Matt. 6:24-34; Gal. 5:26; 6:10.		Day's Length 11 Hrs., 50 Min.	
28	Sun	God's Invitation. Isa. 55:1-13		Luke 14:7-11	6 07	5 53
29	Mon	The Choice of the Twelve. Matt. 10:1-8.		Matt. 5:33-37	6 08	5 52
30	Tues	"Fishers of men." Matt. 4:18-25.		Acts 4:32-35	6 10	5 50

MOON'S PHASES

		Eastern States	Central States	Western States
First Quarter	6th	3.37 a. m.	2.57 a. m.	2.17 a. m.
Full Moon	13th	3.52 a. m.	3.12 a. m.	2.32 a. m.
Last Quarter	20th	11.28 p. m.	10.48 p. m.	10.08 p. m.
New Moon	28th	3.08 p. m.	2.28 p. m.	1.48 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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7. In His Steps. 9. How Jesus Helped Sinners. Luke 15:1-7; 19:1-10. (Consecration meeting.)
14. How Can We Serve Our Sunday School? John 21:15-17.
21. "The Beatitudes" of the Psalms. Ps. 1:1; 32:2; 34:8.
28. Organizing to Get Things Done. Neh. 1:1-6; 2:1-6; 4:1-6.

DISTINCTIVE MENNONITE DOCTRINES

Our Mennonite church is one of the evangelical churches, consequently accepts in common with all evangelical churches the great Christian doctrines of salvation as set forth in the New Testament. These include faith in and acceptance of God as our Father, Christ as our Saviour, the Holy Spirit as our Comforter and Guide, the Church as the body of Christ, the resurection, and the future life. Since these great New Testament doctrines are held in common by the Mennonites and all evangelical churches we shall not include them in this discussion of distinctive Mennonite doctrines.

In addition to the great evangelical doctrines held in common by most Christian churches there are several doctrines which are especially adhered to by the Mennonite church. Some of these are also accepted in part by other Christian churches but the Mennonite church has been and still is more thoroughgoing in accepting and practicing them. For instance all evangelical churches believe that **the holy scriptures are our rule of faith and order** (church practices and government) but the Mennonite church has put this belief into actual practice as few other churches have. The New Testament churches know nothing of merging state and church into practically one institution nor even of maintaining an active alliance between church and state. Accordingly the Mennonites have from their very beginning insisted upon a strict separation of church and state. Again there are no cases of infant baptism in the New Testament but on the other hand there are many cases of adult baptism on confession of faith, consequently the Mennonite church practices adult baptism only. The New Testament churches had local congregational church government which is still the model of our Mennonite church government. For these and other reasons (which a limited space prevents me from giving) the Mennonite church regards the Scriptures as its rule of faith and practice in a unique and unusual sense.

The Mennonite church practices **believers baptism** only and was historically the first of the Reformation churches to insist that only persons of adult age, who realize the need of baptism and express a desire to receive it, are Scripturally qualified to receive it. Throughout the New Testament faith in Christ and the Christian program of salvation is an essential prerequisite for baptism. The Mennonite church accepts this biblical basis of baptism in its entirety and recognized believers baptism or baptism upon confession of faith as the valid Scriptural baptism. This then is a distinctive Mennonite doctrine. It has found favor with several other Christian churches and is now adhered to by several Christian bodies in America which have a combined membership of approximately ten million communicants.

The early Mennonites were New Testament Christians and usually had a more thorough knowledge of the Scriptures than the leading Catholic and Reformation scholars and leaders who formulated the theology and thought of their respective denominations. For this reason the early Mennonites distrusted the state church scholars and theologians and turned to the New Testament for their religious guidance. Here they read: "Love your enemies, pray for them that persecute you." "For if ye love them that love you, what reward have ye? Do not the publicans even the same." "And if ye salute your brethren only, what do ye more than others? Do not the Gentiles the same?" "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." The distinctive Mennonite doctrine of **non-resistance** has grown right out of an acceptance of the words and practices of Jesus. Our forefathers for centuries under the greatest difficulties, suffering the severest persecutions for the preservation of their non-resistant faith, have loved and practiced as best they could this Christian doctrine of love of all men and firm refusal to harm any of their fellow-men whether they be high or low, rich or poor, saint or sinner. This distinctive Mennonite doctrine is being widely accepted by foremost Christian leaders in all denominations and bids fair to become recognized as the very heart of the Christian message.

Growing right out of the same source of Christian doctrine, the New Testament, the Mennonite church has for centuries held that the Christian should live **the simple life.** Since we are all brethren on the same common plain before our Lord there is no place for distinctions. We are a great brotherhood, interested in the good of one another and in the good of all. We enjoy no blessings that is ours alone. We are debtors to one another. Consequently there can be no masters and servants, no lords and subjects, no high and low in the sense that there are gradations and orders in the Christian brotherhood. The Christian is to live simply, sincerely and honestly before his Lord for the greatest good for his fellow-men. If stewartship and service are the great objectives in our lives instead of preferences and selfish advantages over one another, we see clearly that THE SIMPLE LIFE and the Christian life are one and the same thing.

All the distinctive Mennonite doctrines are Biblical doctrines. Our forefathers did not go to men for their theology but they went to the New Testament. For this reason we have a great heritage from our forefathers which it is our high and solemn privilege to pass on to our own and future generations.

P. E. WHITMER,
Dean Witmarsum Seminary,
Bluffton, Ohio.

10th Month OCTOBER 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings — The Home Study Bible and Doctrine Course.		Sun rises h.m	Sun sets h.m
1	Wed	Forsaking All. Luke 5:1-11.	The Inner	Matt. 5:1-2; 9:35-39	6 11	5 49
2	Thur	"Follow me." Matt. 9:9-13.	Nature of	Matt. 5:3-12	6 13	5 47
3	Fri	The Inner Circle. Mark 5:35-43.	the Christ-	Matt. 5:13-16	6 14	5 46
4	Sat	Winning One by One. John 1:43-51.	tian Life.	Matt. 5:17-20	6 15	5 45
40		**The Choice of the Twelve.** Matt. 10:1-8. GOLDEN TEXT—Matt. 10:8.	16th Sunday after Trinity. Luke 7:11-17; Eph. 3:12-21.		Day's Length 11 Hrs., 30 Min.	
5	Sun	The Gospel Proclaimed. Isa. 40:1-8.		Matt. 5:21-26	6 17	5 43
6	Mon	The Beatitudes. Matt. 5:1-12.		Matt. 5:27-32	6 18	5 42
7	Tues	Salt and Light. Matt. 5:13-20.		Matt. 5:33-37	6 19	5 41
8	Wed	Fulfilling the Law. Matt. 5:21-32.		Matt. 5:38-48	6 20	5 40
9	Thur	The Second Mile. Matt. 5:38-48.	The	Matt. 6:1-4	6 22	5 38
10	Fri	The Perfect Prayer. Matt. 6:5-15.	Simplicity	Mt. 6:5-8; Lk. 18:9-14	6 23	5 37
11	Sat	God and Mammon. Matt. 6:24-34.	of the	Matt. 6:9-15	6 24	5 36
41		**The Sermon on the Mount.** Matt. 5-7. GOLDEN TEXT—Matt. 6:10.	17th Sunday after Trinity. Luke 14:1-11; Eph. 4:1-6.		Day's Length 11 Hrs., 17 Min.	
12	Sun	Our Gracious God. Psalm 65.	Christian	Matt. 6:16-18	6 26	5 34
13	Mon	Parable of the Sower. Mark 4:1-9.	Life	Micah 6:6-8; Js. 1:26-27	6 27	5 33
14	Tues	"Unto them in parables." Mark 4:10-20.		Mark 12:28-34	6 28	5 32
15	Wed	Sowing and Reaping. Gal. 6:7-10.		I Cor. 13:1-8	6 29	5 31
16	Thur	White unto Harvest. John 4:31-38.	The Things	Matt. 6:19-21	6 30	5 30
17	Fri	The Soul's Harvest. Luke 16:19-31.	of Greatest	Matt. 6:22-24	6 32	5 28
18	Sat	False Husbandmen. Luke 20:9-18.	Value	Matt. 6:25-34	6 33	5 27
42		**The Parable of the Sower.** Mark 4:1-20. GOLDEN TEXT—Mark 4:14.	18th Sunday after Trinity. Matt. 22:34-46; 1 Cor. 1:4-9.		Day's Length 11 Hrs., 6 Min.	
19	Sun	Fruit and Chaff. Psalm 1.	in the	Matt. 13:44-46	6 35	5 25
20	Mon	The Stilling of the Storm. Mark 4:35-41.	Christian	Luke 12:13-15	6 36	5 24
21	Tues	Walking on the Sea. Mark 6:45-56.	Life	Mark 8:35-37	6 37	5 23
22	Wed	Safety with God. Deut. 33:26-29.		Luke 12:16-21	6 39	5 21
23	Thur	The Wonder-working God. Ex. 15:11-18.	The Social	Matt. 7:1-5	6 40	5 20
24	Fri	God our Salvation. Isa. 12:1-6.	or Outward	Matt. 7:6-12	6 41	5 19
25	Sat	Security with God. Psalm 23.	Expression	Matt. 7:13-23	6 42	5 18
43		**The Stilling of the Storm.** Mark 4:35-41. GOLDEN TEXT—Mark 4:41.	19th Sunday after Trinity. Matt. 9:1-8; Eph. 4:22-28.		Day's Length 10 Hrs., 36 Min.	
26	Sun	God Ruleth the Sea. Psalm 107:23-32.	of the	Matt. 7:24-27	6 44	5 16
27	Mon	The Prodigal Son. Luke 15:11-24.	Christian	Luke 10:25-37	6 45	5 15
28	Tues	Seeking the Straying One. Matt. 18:7-14.	Life	Matt. 25:31-45	6 46	5 14
29	Wed	The Good Shepherd. John 10:11-18.		Mark 10:42-45	6 47	5 13
30	Thur	Prayer for Restoration. 2 Chron. 6:36-39.		Mt. 7:28-29; Jn 7:15-17	6 48	5 12
31	Fri	The Offspring of God. Acts 17:22-31.			6 50	5 10

MOON'S PHASES

		Eastern States	Central States	Western States
First Quarter	5th	9.22 a. m.	9.42 a. m.	9.02 a. m.
Full Moon	12th	3.13 p. m.	2.33 p. m.	1.53 p. m.
Last Quarter	20th	5.36 p. m.	4.56 p. m.	4.16 p. m.
New Moon	27th	1.49 a. m.	1.09 a. m.	12.29 a. m.

Saturn is in Conjunction with the Sun on the 28th and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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5. In His Steps. 10. How Jesus Cheered the Fearful and Discouraged. Matt. 9:2; 10:24-33; John 14:1-3. (Consecration meeting.)
12. My Denomination: Its History and Teachings. Acts 2:1-21. (Union meeting with the Alumni.)
19. My Denomination: Its Organization and Aims. I Cor. 12:1-13.
26. Why Is Law-Enforcement Vital to Our Nation? Isa. 1:16-20.

STUDIES ON THE CHRISTIAN LIFE

Based on the Sermon on the Mount

Jesus, the greatest teacher, found it necessary to enlarge his audience room from a little synagogue to the larger temple and finally to the mountain side under the open sky. As he overlooks the multitudes from the mountain side, He speaks the wonderful message of Matt. 5, 6, 7. Jesus taught only one course in God's great university, his subject being "The Kingdom of God," or the life of the citizen in that Kingdom. The sermon on the mount is fitly called the constitution or the platform of the Kingdom of God. The Kingdom of God is the greatest subject upon which human lips have ever spoken, and the sermon on the mount is the best commentary on this subject.

What did Jesus mean by the K. of G? * (The K. of G. and the kingdom of heaven are the same). The K. of G. has an inner and an outer, a present and a future aspect. It is first of all within people and then it expresses itself outwardly The inner life is to the kingdom what the soil and roots are to the plant; the outward expression of the kingdom corresponds to the part of the plant above the soil. The K. of G. is here and now but also future; an ever-coming and ever-growing kingdom. It is both on earth and in heaven Matt. 6:10). The inner aspect of the kingdom means the rule of God's will in the life of man. This rule is ethical and spiritual thus realized exclusively from within. The divine rule in Jesus' own life is the perfect example. The life ruled by God's will does not consist in saying: "Lord, Lord," or making religious confessions, but in doing "the will of the Father in heaven." The kingdom also means the company of individuals who are under the divine rule. It is a society where God is the Father and all men are brothers. It means then: first, God as ruler in the individual; second, God as ruler of the state or group of individuals that make up the state. Although the kingdom is present now in its unrealized and undeveloped form, we are to pray and work for its continual coming and growth.

Let us now look at the nature of the Christian life, which is the unit in the K. of G. Jesus first describes **the inwardness or the inner nature of this life.** (Ch. 5). The first word of the sermon is "blessed"—it means "happy." To Jesus the Christian life, above all, is a happy life. Happiness is an inner condition and springs from the inner life rather than from outward circumstances. "There are three kinds of happiness: pleasure, joy, blessedness. Pleasure is the happiness of the animal nature; joy of the social nature; blessedness of the spiritual nature. Blessedness is better than joy; joy better than pleasure. For pleasure depends on things and things decay; joy depends on friends and friends die; but blessedness depends on character and character is immortal." In the beatitudes Jesus gives us then the secret of the highest type of happiness which belongs solely to the Christian life.

The virtues which are supreme in the kingdom and from which happiness springs are: (1) Being poor in spirit which is the feeling of dependence; conscious of ones spiritual needs of forgiveness, cleansing and renewal by the "Divine Spirit." (2) The ability to mourn—to bear grief and sorrow. (3) Gentleness or the gentle and humble disposition, itself a source of happiness. (4) Hunger for righteousness—it means to crave righteousness as one craves food three times a day. It is the hunger after the finer qualities of life. (5) To be merciful—actively not only passively; it is compassion in action; the effort to relieve people from the suffering of sin. (6) Purity of heart which affords the joy of seeing and knowing God. Sin or impurity beclouds the vision of God. (7) Peaceableness, which is not only the peaceful disposition but effort to establish peaceful relationships between all men. To be truly happy the blessings which come from the possession of these fine qualities must not be kept for self but shared with others, in being the "salt of the earth," the "light of the world." (Matt. 5:13-14). What Jesus said of happiness is true of religion as a whole. It has its roots in the inner life. Religion does not consist in observing rules or ceremonies but rather in a certain attitude of heart. Jesus spiritualized religion when he said: "It was said by them of old, but I say unto you." Not only by the outer act but by the inner attitude which leads to the act, are we to be judged. Not only outward killing, but hating, is murder. We are killing when our inner feeling is not that of good-will to others. Religion is most religious when it meets hate with love. (v. 44.)

In Ch. 6:1-18, Jesus shows **the simplicity of the Christian life.** One is not to give alms or do any charitable deed for the sake of being seen of men. Religion is not something to be put into the show-window for display as the Pharisees did. One is not to be religious in order to win the approval of men but to win God's approval (vs. 1-4). Our prayers too, are not to be a display before men, to win their praise (v. 5). The length of our prayers is not a measure of our religion. The model prayer contains only 64 words. We are not to pray to men as the Pharisees did, but to God. The spirit of prayer is described in the words: "Enter thy closet:" the nature and content is portrayed in the Lord's prayer. Fasting represented self-denial. This, too, is not to be paraded with a sad countenance to appear unto men (v. 16.) The Pharisaic fasting was the ascetic self-denial to express piety. Jesus says

(Continued on page 30.)

* Kingdom of God.

11th Month NOVEMBER 30 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course.	Sun rises h.m	Sun sets h.m
1	Sat	The New Covenant. Jer. 31:31-34.	Teach the children. Deut. 4:9-13	6 51	5 09
44		**The Prodigal Son—World's Temperance Sunday.** Lk. 15:11-24. GOLDEN TEXT—Luke 15:18.	20th Sunday after Trinity. Matt. 22:1-14; Eph. 5:5-21.	Day's Length 10 Hrs., 18 Min.	
2	Sun	A Prayer for Pardon. Psalms 51:1-8.	The Master teaching. Matt. 5:1-11	6 52	5 08
3	Mon	Feeding of the Five Thousand. Jn. 6:1-15	The Apostles teaching. Acts 5:40-42	6 53	5 07
4	Tues	Feeding of the Israelites. Ex. 16:13-20.	Invitation to learn. Matt. 5:25-30	6 54	5 06
5	Wed	The Feeding of Elijah. I Kings 17:1-16.	Nature teaching. Ps. 19	6 55	5 05
6	Thur	The Bread from Heaven. John 6:27-33.	The Word a teacher. Ps. 119:1-16	6 56	5 04
7	Fri	Jesus, the Bread of Life. John 6:41-51.	Seeking light. Ps. 119:125-130	6 57	5 03
8	Sat	Jesus Explains his Words. John 6:52-63.	Teaching by parables. Matt. 13:1-16	6 58	5 02
45		**The Feeding of the Five Thousand.** John 6:1-15. GOLDEN TEXT—John 6:35.	21st Sunday after Trinity. John 4:47-54; Eph. 6:10-17.	Day's Length 10 Hrs., 4 Min.	
9	Sun	God, the Great Provider. Psalm 107:1-9.	Interpreting a parable. Matt. 13:18-23	6 59	5 01
10	Mon	Peter's Confession. Matt. 16:13-20.	Beginning of Knowledge. Prov. 1:7-23	7 00	5 00
11	Tues	Peter's Protest. Matt. 16:21-28.	Seeking knowledge. Prov. 2:1-9	7 01	4 49
12	Wed	Peter's Petition. Matt. 17:1-9.	The principal thing. Prov. 4:1-13	7 03	4 47
13	Thur	Peter's Loyalty. John 6:60-71.	Good counsel. Prov. 8:10-21	7 04	4 46
14	Fri	Peter's Love. John 21:15-25.	The source of wisdom. James 1:1-12	7 05	4 45
15	Sat	Precious Promises. II Peter 1:1-10.	Using knowledge. Phil. 4:8, 9	7 06	4 44
46		**Peter's Confession.** Matt. 16:13-20. GOLDEN TEXT—Matt. 16:16.	22nd Sunday after Trinity. Matt. 18:23-35; Phil. 1:3-11.	Day's Length 9 Hrs., 50 Min.	
16	Sun	Blessings of the Sanctuary. Ps. 84.	Avoid false teaching. Col. 2:1-10	7 07	4 43
17	Mon	The Transfiguration. Luke 9:28-36.	Teaching one another. Col. 3:12-17	7 08	4 42
18	Tues	Moses Before God. Ex. 34:29-35.	Knowing and doing. Matt. 7:24-29	7 09	4 41
19	Wed	Translation of Elijah. II Kings 2:1-11.	Teaching by illustration. Lk 10:30-37	7 10	4 40
20	Thur	The Heavenly Approval. Matt. 3:13-17.	A teachable spirit. Luke 10:38-42	7 11	4 39
21	Fri	The Voice from Heaven. 2 Pet. 1:16-21.	Teaching to pray. Luke 11:1-13	7 11	4 39
22	Sat	The Glorified Christ. Rev. 1:10-18.	Teaching teachers. Mark 6:1-12	7 12	4 38
47		**The Transfiguration.** Luke 9:28-36. GOLDEN TEXT—Luke 9:35.	23rd Sunday after Trinity. Matt. 22:15-22; Phil. 3:17-21.	Day's Length 9 Hrs., 36 Min.	
23	Sun	Confidence in God. Psalm 86:1-7.	Nature teaching. Matt. 6:25-34	7 13	4 37
24	Mon	The Good Samaritan. Luke 10:25-37.	Knowledge. Jas. 4:12-17	7 14	4 36
25	Tues	David and Jonathan. 1 Sam. 19:1-8.	Knowing the doctrine. John 7:14-18	7 15	4 35
26	Wed	Love. I Cor. 13.	The Great Teacher. John 3:1-16	7 15	4 35
27	Thur	Jesus teaches Forgiveness. Mt. 18:15-22.	Teaching one learner. John 4:5-14	7 16	4 34
28	Fri	"A cup of cold water." Matt. 10:40-42.	Perfecting the saints. Eph. 4:11-16	7 17	4 33
29	Sat	The Master's Command. Matt. 5:43-48.	Learning Christ. Eph. 4:20-32	7 17	4 33
48		**The Good Samaritan.** Luke 10:25-37. GOLDEN TEXT—Luke 10:27.	1st Sunday in Advent. Matt. 21:1-9; Rom. 13:11-41.	Day's Length 9 Hrs., 26 Min.	
30	Sun	Brotherly Love. I John 4:7-21.	Sound teaching. II Tim. 1:8-14	7 18	4 32

MOON'S PHASES

		Eastern States	Central States	Western States
First Quarter	3rd	5.10 a. m.	4.30 a. m.	3.50 a. m.
Full Moon	11th	7.28 a. m.	6.48 a. m.	6.08 a. m.
Last Quarter	19th	12.30 a. m.	(18) 11.50 p. m.	11.10 p. m.
New Moon	27th	12.07 p. m.	11.27 a. m.	10.47 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2. In His Steps. 11. What Jesus Said about Faith. Mark 11:20-26. (Consecration meeting.)
9. Stewardship: Our Abilities for Christ. Matt. 25:14-30.
16. Stewardship: Our Money for Christ. Mal. 3:10; II Cor. 8:1-7.
23. Stewardship: Our Time and Service for Christ. Jer. 1:4-10; Matt. 4:18, 19; Eph. 5:16. (Thanksgiving meeting.)
30. Stewardship: Our Prayers for Christ's World. Matt. 6:9-13.

CHRISTIAN EDUCATION

Christian education should have its roots in home education. It is at mother's knee that the child first speaks the name of Jesus, and repeats the "Now I lay me down to sleep," and "Our Father," if it has the blessing of membership in a Christian home. Here, too, are learned the first lessons of Christian living, taught largely by the example of Godly parents. There will be the family prayers and grace before meals, as well as the walk and conversation in love. So far as the more definite instruction is concerned, this is covered in another article of the series.

From the home the child is introduced on the one hand, in most cases, into the kindergarten or the elementary public school, and, on the other hand to Kindergarten or the Beginners' Department of the Sunday School. The first of these does not aim to give Christian instruction, though it may help to bring about a development that is, in part, Christian. Under the tender moulding of the gentle guiding hand of a Kindergartner, or grade teacher, possessed of a fine spirit of service, rudiments of the Christian graces may unconsciously be implanted, and strivings set in motion that will blossom forth and yield fruits of Christian conduct, if at the proper time the germ of the true Christian life is also implanted.

The aim and object of education is complete living. The common school has a large share to contribute to this. As a writer has said, "The spirit that is rightly attuned lifts him away from the sordid into the realms of the chaste and glorified: away from the coarse and ugly into the realm of things that are fine and beautiful; and away from the things that are mean and petty into the zone of the big, the true, the noble, and the good."

But we get the finest brand of character and conduct where the training of childhood and youth is cast in the mould of Christ-likeness, and when the love of God as portrayed in Christ Jesus becomes a motive power to generous deeds and a walk and conversation that blesses humanity. To plant the seeds that will bring this to pass is largely the work of the Sunday School, working hand in hand with the home and church. The importance of this school cannot be too much magnified. It stands in a large way for training in worship, as well as for instruction in the facts and doctrines of the Christian faith. The chief drawback has been the limited time. The church must here come to the rescue and seek to enlarge the program and widen the scope of the work. The Christian Endeavor has contributed much in affording opportunity for the expressional side, an essential element in Christian education, but not so well provided for in Sunday School work. The Christian Endeavor, however, also has an instructional program that we can not afford to lose sight of. More and more instruction has been introduced into the programs of the Junior and Intermediate Christian Endeavor societies, so that they are very similar to Sunday School programs in these departments.

Two new movements have developed within late years to supplement and enlarge upon the work done on Sundays in the Sunday School and Christian Endeavor. These are the Daily Vacation Bible School and the Week Day Religious Class. Three motives give impetus to the movement: First, the necessity of securing more hours for religious education than have hitherto been provided in the program of the average church. Second, the necessity of maintaining better educational standards. The standards of religious education in the Sunday School, for example, are not so high as those in the public schools. Third, the urgency of giving a more adeqjuate religious education to a larger number of children and youth than the average church has reached by its long established service. (Bulletin No. 8, A Three Hour a Week Church School, Presbyterian Board of Publication.) The Daily Vacation Bible School has been tried in a number of our churches and has been productive of excellent results. All of our churches will do well to give careful consideration to these two advance movements.

As the youth advances in the grades and passes into the high school, the fears of many devout Christians increase, because the schools are held to be at best non-Christian in their work of instruction. Instead of giving way to our fears, I believe it to be much better to see to it that our positive teaching in the home and Sunday School and other church auxiliaries shall be adequate. Such an eminent scientist as Dr. Howard A. Kelly, of Johns Hopkins, and a man thoroughly grounded in the fundamentals of the faith, writing in the Sunday School Times, says, "The trouble, I opine, is not with any or all the evolutionary teaching, but far more with the universal lack of home training and home study of God's Word, the lack of daily prayers in the family circle; the want of fathers whose hearts are tuned to their children. If our children were grounded in God's Word before leaving home, and knew Christ, they would then have nothing to fear from evolution, or from Christian Science, or any other ism; and they would be able not only to defend themselves, but would become aggressive for righteousness."

To those who would go further than the courses offered by high schools, we would present the claims of denominational colleges. These institutions, while offering standard courses, lay claim to be, first of all, Christian, and in various ways, seek to disseminate Christian truth, and train for Christian service. Taking Bluffton College, let us note what contributions have been made by a small Christian college to various walks in life,

(Continued on page 39.)

12th Month DECEMBER 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Daily Readings The Home Study Bible and Doctrine Course.	Sun rises h.m	Sun sets h.m
1	Mon	Jesus Heals a Blind Man. John 9:1-12.	The Call of Abraham. Gen. 12:1-8	7 19	4 41
2	Tues	Attitude of the Pharisees. Jn. 9:24-34.	Gentiles to be Blessed. Gen. 22:15-18	7 19	4 41
3	Wed	The Attitude of Jesus. John 9:35-41.	The Promised Prophet. Deut. 18:15-19	7 20	4 40
4	Thur	Shining Christians. Matt. 5:10-16.	God above all Gods. Ps. 96	7 20	4 40
5	Fri	A Prayer for Light. Ps. 119:17-24.	The Son opposed, but Conqueror. Ps 2	7 21	4 39
6	Sat	"The Light of the World." Jn. 8:12-20.	Lord known to Heathen. Is. 19:19-25	7 21	4 39
49		**The Man Born Blind.** John 9:1-41. GOLDEN TEXT—John 9:25.	2nd Sunday in Advent. Luke 21:25-36; Rom. 15:4-13.	**Day's Length 9 Hrs., 18 Min.**	
7	Sun	The Marriage of the Lamb. Rev. 19:1-8.	Strangers welcome. Isa. 56:6-8	7 22	4 38
8	Mon	The Death of Lazarus. John 11:1-14.	Jews & heathen corrected. Zeph 3:1-12	7 22	4 38
9	Tues	The Raising of Lazarus. John 11:31-44.	Israel to help others. Isa. 49:7-12	7 23	4 37
10	Wed	Raising of Widow's Son. I Kgs. 17:17-24	Changed Internat'l Relations. Is. 2:1-4	7 23	4 37
11	Thur	Raising of the Shunammite. 2 Kgs 4:29-37	A righteous condition. Isa. 11:1-12	7 23	4 37
12	Fri	Raising of Dorcas. Acts 9:36-43.	Liberty in Messiah's Reign. Is. 42:1-9	7 24	4 36
13	Sat	Risen with Christ. 1 Cor. 15:20-28.	Effects of Christ's Kingdom. Is. 9:1-7	7 24	4 36
50		**The Raising of Lazarus.** John 11:1-44. GOLDEN TEXT—John 11:25.	3rd Sunday in Advent. Matt. 11:2-10; 1 Cor 4:1-5.	**Day's Length 9 Hrs., 12 Min.**	
14	Sun	The Security of the Godly. Ps. 91:1-7.	The Nations attracted. Isa. 55:1-5	7 24	4 36
15	Mon	Conversion of Zacchaeus. Luke 19:1-10.	The Nations bring honor. Isa. 60:1-12	7 25	4 35
16	Tues	Conversion of Saul. Acts 9:1-9.	Heathen repenting. Jonah 3:1-10	7 25	4 35
17	Wed	Conversion of the Jailer. Acts 16:25-36.	The lasting Kingdom. Dan. 2:36-45	7 25	4 35
18	Thur	Conversion of the Jews. Acts 2:41-47.	Heathen in the Kingdom. Dan. 7:9-14	7 25	4 35
19	Fri	Conversion of the Gentiles. Acts 10:34-48.	Syro-Phoenecian woman. Mt. 15:21-28	7 25	4 35
20	Sat	A Prayer for Conversion. Psalm 85:1-7.	Heathen preferred. Luke 4:16-32	7 25	4 35
51		**The Conversion of Zacchaeus.** Luke 19:1-10. GOLDEN TEXT—Luke 19:10.	4th Sunday in Advent. John 1:19-28; Phil. 4:4-7.	**Day's Length 9 Hrs., 10 Min.**	
21	Sun	Fruits of Conversion. Psalm 24.	Greeks seek Jesus. John 12:20-27	7 25	4 35
22	Mon	Choice of the Twelve. Matt. 10:1-8.	Great Commission. Matt. 28:16-20	7 26	4 34
23	Tues	Feeding of the Five Thousand. Jn. 6:1-15.	No respecter of persons. Acts 10:34-48	7 25	4 35
24	Wed	Peter's Confession. Matt. 16:13-20.	Paul's missionary call. Acts 26:16-18	7 25	4 35
25	Thur	**CHRISTMAS.** Luke 2:8-20.	Paul sent. Acts 13:1-4; 14:26, 27	7 25	4 35
26	Fri	The Transfiguration. Luke 9:28-36.	The Spirit directs. Acts 16:9-13	7 25	4 35
27	Sat	Raising of Lazarus. Jn. 11:31-44.	Needs of the Heathen. Rom. 1:15-32.	7 25	4 35
52		**Review. Central Period of Christ's Ministry.** GOLDEN TEXT—John 14:9.	Sunday after Christmas. Luke 2:15-20; Gal. 4:1-7.	**Day's Length 9 Hrs., 10 Min.**	
28	Sun	The Judgment Day. Matt. 25:31-46.	Gospel Unity. Gal. 3:22-29	7 25	4 35
29	Mon		Faith by preaching. Rom. 10:10-17	7 24	4 36
30	Tues		Grace to be able to preach. Eph 3:1-12	7 24	4 36
31	Wed		Result of missions. Rev. 7: 9-17	7 24	4 36

MOON'S PHASES

		Eastern States	Central States	Western States
First Quarter	3rd	4.02 a. m.	3.22 a. m.	2.42 a. m.
Full Moon	11th	1.55 a. m.	1.15 a. m.	12.35 a. m.
Last Quarter	19th	5.03 a. m.	4.23 a. m.	3.43 a. m.
New Moon	25th	10.37 p. m.	9.57 p. m.	9.17 p. m.

Jupiter is in Conjunction with the Sun on the 23rd and cannot be seen.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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7. In His Steps. 12. What Jesus Said about Forgiveness. Matt. 6:14; 18:21-35. (Consecration meeting.)
14. Count and Share Your Blessings. Ps. 107:1-9.
21. The Christmas Story in Poetry and Song. Luke 2:8-16.
28. The Old Year and the New. Ps. 37:1-5; Phil. 3:12-14.

A BIBLE STUDY OF MISSIONS

The missionary thought is found very frequently on the pages of the Bible. It is significant that the New Testament word apostle means literally what the word missionary means—one sent, the word apostle being a Greek word while the word missionary is a Latin word. But God's missionary plans are much older than the New Testament word apostle.

It may properly be claimed that the call to Abraham to go out of his country and away from his kindred was a missionary call. (Gen. 12:1-8.) The immediate work of Abraham was not primarily to convert heathen people to God, but rather to become the father of a people who should know the living God. The ultimate aim of the Lord, however, in sending out Abraham was that he should, through his posterity, become a blessing to other people by bringing them to God. (Gen. 22:15-18.)

In this promise to Abraham that through his posterity all the nations of the earth should be blessed, the Christian church rightly sees an allusion to the Messiah. This expectation of a Messiah is noticeable with great frequency in the Old Testament. Moses speaks of it. (Deut. 18:15-19.) These words obtain their full significance not in Joshua, the immediate successor of Moses, but in the New Testament Joshua, Jesus.

That the ultimate reign of Jehovah over the heathen gods was expected by the psalmist, is quite evident (Ps. 96). That the Son of God shall bring about this change, seems just as clear (Ps. 2.)

A clear forecast that other nations besides Israel shall know the Lord is contained in prophecy (Is. 19:19-25.) That if these nations keep the commandments of the Lord they are welcome as well as Israel, is also evident (Is. 56:1-8). The Lord also visits the nations and Israel alike with punishment, aiming in the case of both at reformation. (Zeph. 3:1-12.)

Israel shall be a help to other nations (Is. 49:7-12). It is but logical to conclude that Israel's Messiah is for other nations too. Isaiah, the most evangelistic of the prophets, has many allusions to the influence that Messiah's reign will have upon heathen nations. International relations will be changed (Is. 2:1-4). Righteousness, justice and security will characterize the time, and the nations will profit by it (Is. 42:1-9). The effects of Christ's birth and kingdom shall extend to the nations (Is. 9:1-7). Unknown nations shall be attracted to the Lord (Is. 55:1-5.) These nations shall even add to the honor of the Lord's cause. (Is. 60:1-12.)

That the heathen nations were capable of being influenced by divine truth is implied by the effect the preaching of Jonah produced upon Nineveh (Jonah 3:1-10). To Daniel it was shown that a kingdom of spiritual strength, and superior to the nations, should come (Dan. 2:36-45.) That the individuals of the heathen nations shall compose part of this kingdom is evident from a subsequent vision of Daniel (Dan. 7:9-14). Here mention is made of all people, nations and languages serving the Eternal One, but who serves him is in the Kingdom of God.

We see from the above passages that it was very clear to the prophets of the Old Testament that God had definite plans for the induction of heathen nations into His kingdom. Israel as a whole, however, never felt this plan of God to rest upon it as an obligation. That is one reason why it did not understand Christ when He came.

In the New Testament the duty to bring non-Jews into the kingdom is brought into prominence. The attitude and teachings of Jesus on this point are of first importance to us. He helps the Syro-Phoenician woman's daughter (Matt. 15:21-28.) He shows how Naaman, the Syrian, and the widow of Sarepta were in their days preferred over the Jews (Luke 4:16-32). He attracts the Greeks who come to Him on the day before His crucifixion (John 12:20-27). Just before His ascension He gives the great missionary commission (Matt. 28:16-20).

To the Apostolic church, at first composed of Jews almost exclusively, special proof was given that Gentiles could enter on a par with Jews. (Acts 10:34-48.) The Apostle Paul revolutionized sentiment in this direction. At his conversion he received a special call to be a missionary to the heathen (Acts 26:16-18). He and Barnabas were set aside by the church for this work (Acts 13:1-4; 14:26, 27). The Spirit led him to extend this work to Europe (Acts 16:9-13). He sees the great need of the heathen world and is willing to help (Romans 1:15-32). He is sure that both Jew and Gentile will be made one through faith in Jesus Christ (Gal. 3:22-29.) But he realizes that this faith can come to people only when someone is sent them to preach (Romans 10:10-17). He considers it a special grace to be privileged to preach to Gentiles (Eph. 3:1-12).

The last book of the Bible gives us a peep at the results of missions when it portrays people of all nations and tongues as surrounding the throne of the Lamb (Rev. 7:9-17).

In view of all these passages it can be claimed that one assuming no responsibility with reference to the missionary task can scarcely claim to be a Biblical Christian. But only a Biblical Christian is a real Christian.

J. W. KLIEWER,
Newton, Kansas.

Cast thy bread upon the waters
Thinking not 'tis thrown away;
God himself saith thou shalt gather
It again some future day.

STUDIES ON THE CHRISTIAN LIFE. BASED ON THE SERMON ON THE MOUNT

(Continued from page 25.)

the beauty of self-denial lies in its purifying a..d cleansing process. (v. 17). Self-denial which is done before God beautifies one's life.

Another important question that Jesus answers in Ch. 6:19-34, is: **what is of greatest value in the Christian life?** Jesus' answer is: not earthly but heavenly treasures which are to be gained by singleness of purpose and aim. What does the Christian value most? is the test-question whether the kingdom of God is within him or not. Jesus says that a Christian will always seek first the K. of G. and His righteousness. This means to put the higher above the lower, the spiritual above the material, the eternal above the temporal. The things of the kingdom will always be uppermost in ones mind and interest. Life does not consist in the abundance of possessions. Things of greatest value are not found in barns, banks or stores. A Christian does not live in constant anxiety as to what to eat and wear (v. 25.) He will have the faith that God, who has given the life, will also give what life needs (v. 25-32). This faith rests on the word: "Father." Jesus says a human father provides for his children, how much more will the heavenly Father. (Matt. 7:11.)

In Ch. 7, Jesus speaks of **the outward or social expression of the Christian life.** Since the kingdom has an inner and outer aspect so too does the Christian life. Christianity is not only an individual affair but also social. It takes God and at least two men to make a Christian. The Christian life may be likened to a tree; the part beneath the earth corresponds to the inner life, the part above to the social expression of it. The matter of judging others (vs. 1-5); of giving to others (vs. 6-11); the golden rule (v. 12); of being without falsity to others (vs. 13-20); of doing God's will rather than saying: "Lord, Lord," (vs. 21-23); of standing firm against destructive influences (vs. 24-27) are all of a social nature, and find their expression in social relationships. The Christian life as pictured here expresses itself as "fraternal, filial, fruitful and stable." Our judging of others will be done in a brotherly spirit; our giving in a filial spirit, as a true father gives to his son. Our life will be a fruitful life of upright living and unselfish service. It will also be a stable life and will not be blown in different directions by the changing winds, but will stand firm against the winds and rains of temptation and evil.

"When Jesus had ended these sayings the people were astonished at his teaching for he taught not as the scribes" who had gotten their wisdom from studying old traditions, but as one having authority based on knowledge gained from first hand observation, and spiritual experience. This shows the greatness of Jesus as a teacher.

P. E. FRANTZ, Quakertown, Pa.

THE NEW TESTAMENT CHURCH

(Continued from page 19.)

13-16; 28:18-20; Mark 16:14-20; Matt. 9:37-38) the ministers of the Gospel are ambassadors on behalf of Christ (II Cor. 5:18—6:10) ordained to "preach the Word" (II Tim. 4:1-8; Rom. 1:8-17); and the whole Church shares with them this great task of the propagation of the Gospel (Rom. 15:14-33). A mutual obligation in every necessity rests upon all for the furtherance of the Mission of the Church. (I Thess. 5:12-28.)

IX. **The Eclipse or Outward Decline of the Church.** The record of the Seven Churches of Asia Minor, (Revelation, chapters 2 and 3) is both historical and prophetic, and typical of the church at large. The prophetic utterances of Peter (II Peter 2:1-22; 3:1-7), (Jude 3:19), I Tim. 4:1-5, etc.,) picture this outward decline of the Church. Jesus, in speaking of the end of the Gospel Dispensation, vividly portrays this prophetic vision of the eclipse of the Church before the final Victory of His Power (Matt. 10:16-42; Matt. 13:24-30, 34:43

X. **The Hope of the Church.** The hope of the Church centers in her Lord and Master (Phil. 2:9-11; Rev. 1:7-8; I John 3:2; I Peter 1:7-9; Titus 2:13, etc.) It concerns itself with the maturity of the Church (Eph. 4:11-16), mercy to Jew and Gentile (Rom. 11:1-36), the gathering in of Jew and Gentile believers (Rev. 7:1-17; Matt. 24:27-31), the resurrection of the dead in Christ (I Thess. 4:13-17; John 5:24-29), the inheritance with Christ (I Peter 1:3-9), the presentation to Christ of a people for His own possession (Titus 2:11-3, 8), which is also given in the figure of the marriage supper of the Lamb (Rev. 19:1-10; Matt. 25:10), the establishment of a kingdom that cannot be shaken (Heb. 12:18-29; Matt. 25:21-34), the Judgment of the Nations (Matt. 25:31-46; Luke 21:25-36), the binding of Satan for a thousand years (Rev. 20:1-6), the liberation of the whole creation (Rom. 8:18-31), Satan and his host cast into the lake of fire (Rev. 20:7-15), and the final consummation in the establishment of new heavens and a new earth (II Peter 3:1-18; Rev. 21:1—22:5).

Conclusion. It is evident from the foregoing that the church is pre-eminent in God's present dealings with man. In Scripture it is designated as the Church of the Firstborn (Heb. 12:23), the Great Shepherd's Flock (John 10:16; Heb. 13:20), the Body of Christ (I Cor. 12:12, 27;) the Bride of Christ (John 3:29; Rev. 19:7; 21:9; 22:17), God's Husbandry (I Cor. 3:9), the Church of God (I Cor. 1:2), the Church of Christ (Eph. 5:25-27), and the believers are reminded that they are temples of God (I Cor. 3:16-17; Eph. 2:20, 21), and Living Stones (I Peter 2, 4-10.)

P. R. SCHROEDER, Berne, Ind

Biographical Sketches

PETER JANSEN

IT sometimes has been thought that Mennonite people were too little concerned with public affairs to produce men whose personality would be of such a nature as to obtain influence and win recognition outside the immediate circles of the church. Such an opinion is the product of a mind limited in its knowledge of the Mennonite people generally.

PETER JANSEN

Though a small minority in Holland, our brethren there have for centuries been able to give to the public a gifted son now and then whose achievements and abilities were worthy of general notice and appreciation and in America one finds an occasional Mennonite who proves that the stability of character and energy of effort that shows itself in the church may extend far beyond its limits. The remote ancestry of most Mennonites, particularly those in East Prussia and Russia is Dutch. So Dutch indeed that during the late war, when Russia and Germany were in the conflict against one another, the Russian Mennonites sought shelter from the anti- German feelings of their countrymen by declaring themselves loyal Russians of Dutch decent.

Peter Jansen was born in the Russian Mennonite settlement in Berjansk, a town on the Sea of Azof. His father, Cornelius Jansen, was the German consul in that place and took a prominent part in the affairs of his Mennonite brethren there. Among other things that interested the elder Jansen was the work of the British Bible Society operating in Russia. He also entered into friendly relations with some prominent English Quakers whose interest in Russian Mennonites was keen because of the similiarity of beliefs held by the two bodies. This relation continued during the life of Peter Jansen.

When the Russian Government was preparing to withdraw the concessions that had been given the Mennonites in order to induce them to settle the Russian stepps the elder Jansen gave the brethren advance information concerning the move. He already realized that the time soon would be ripe for another mass migration of Mennonites and his activities in the church that prepared the way for looking for a new home elsewhere soon brought to him and his family the decree that banished them from Russia. The only concession resulting from an appeal to the Government was permission to extend their stay from six to sixty days, as the original decree had read. Peter Jansen was a young man then, a mere boy. He had been carefully educated and the large part in assisting in the family affairs that had been entrusted to him by his father gave him an experience in dealing with men and affairs that made him a valuable leader to those who were leaving their settled and prosperous homes in Russia and Prussia to begin life again as pioneers on the great American prairies.

In the year 1900 there appeared at the door of a good old matron living in Berjansk, Mrs. Suderman, a distinguished looking American gentleman. Though many years had passed since last she saw him she recognized the voice of the visitor that the servant was admitting as

that of Peter Jansen. In his pocket he carried two documents. One was the decree by which the door of Russia had been closed to him and his family on that never-to-be-forgotten morning years before and the other was a c mmission from Mr. McKinley, the President of the United States, authorizing him, a former member of the Nebraska legislature, to represent the nation as a commissioner at the Paris World's Fair of that year. Between the events represented by these two documents there is a long story to be told, a mere sketch of which can only be given here. The autobiography of Peter Jansen which appeared in The Mennonite several years ago and was later published by the author in book form must be depended upon for a fuller account of his life.

It was Brother Jansen who helped hundreds of Mennonite families to locate on the newly opened lands in Kansas, Nebraska, Minnesota and elsewhere during the period covered by the 70's and early 80's. In this work he scoured about all the land that was available for settlement, familiarizing himself with transportation, official and agricultural affairs of that day in order to be useful to the brethren. In later years his activities in land affairs were transferred to Canada and much of the splendid land of the great Canadian West was peopled by Mennonites who had been guided into this country through his efforts where they now are happy and prosperous.

During the closing years of last century the American Quakers financed a Russian sect, the Doukhobors, who held to the doctrine of nonresistance and suffered persecution in their native land, in their settling in Canada. Jansen was called upon by the Quakers to go to Canada and look after the interests of these people. This he was able to do because of his knowledge of the Russian character and language and his name remains a household word with them to this day.

When efforts were made to unite Mennonite interests in Bluffton College, Brother Jansen was one of the first to respond and support the effort with his influence and assistance and for a number of years he served as one of the trustees of that institution. In his home congregation he always had a sympathetic and progressive interest. One of the splendid undertakings of the remarkable Beatrice congregation was the establishment and continued maintenance of the Deaconess Home and Hospital in that town. Its building is erected upon a site contributed by Brother Jansen next to the beautiful home he had built when he and his family left the ranch. During the war his acquaintance with government affairs and officials was of greatest value to our church which he was then serving as a member of the Citizenship Committee. Two summers ago every Mennonite church in America was greatly concerned about the fate of sixty-two young Mennonite refugees from Russia who were being detained at Ellis Island, N. Y., for deportation because of an error made by our Relief Unit at Constantinople in lending them money to come to the United States. After a month of what seemed to be fruitless efforts they were finally admitted. In securing this release many Mennonites and their friends all over the country had a part, but, perhaps, if it had not been for Peter Jansen, their efforts would have been wasted. The first news of their release came in the shape of a telegram from the President, Mr. Harding, a personal friend of his, to Jansen. During all this time he had been ceaseless in his efforts to gain an entrance for these young men into the Land of Liberty whose door appeared to be locked against them.

The ranch upon which Brother Jansen and his family lived at Jansen, Nebraska, was a landmark in that section of the country. Here many thousands of sheep bought in the far west and driven across the country were sheared and prepared for market. The home life of the Jansens was ideal and sweet. His devotion to his wife and his concern for her during the years when she was an invalid revealed the most lovable side of his character. The writer recalls how on one of the occasions when he visited him in his Philadelphia home a young man and his wife who had not been getting along very well together and had finally agreed to talk matters over with the pastor were expected, Brother Jansen was invited to remain and see how things would turn out. This he did not consent to do, but he was still at the house when they came and was introduced to them. Of course they did not know how much he knew of the purpose of their visit. He, however, began to relate to them

the story of his home life, how he and his dear wife stuck together through thick and thin and how they had learned long ago to their happiness not to be headstrong with one another and, as a climax to his talk, he drew two pictures from his pocket, one was of the wife when a girl, the first gift he had received from her, and the other of Mrs. Jansen, sitting on the porch of their beautiful Beatrice home from which she could not move except with the assistance of friendly hands. His eyes were moist when he said that his only wish for young people of today was that their married lives might be as happy as his and Mrs. Jansen's had been. When he left and the pastor was alone with the young people he had a text that did not need much preaching to make it applicable. The young people left arm in arm for their home in which they had not lived together for weeks.

The political career of Peter Jansen began almost as soon as he arrived in America. The type of people with whom he was connected that came as settlers from Europe was unusual. They came over first-class, they were not without means, they were well dressed and courtly in their bearing. Naturally a party such as this attracted attention and favorable comment. A railroad official arranged that young Jansen should go to Washington and meet President Grant. He afterwards delighted in telling of the shock that came to him with his European ideas of the pomp that surrounded rulers when he found that the only thing to bar the way to the President was a sleepy old darkey door-keeper. Another shock came when the President told him that when at home he very much preferred to hitch up his own horse and buggy. This was followed by one from the Secretary of the Interior, who was present, and told him that when out in Ohio on his own farm he helped to do the milking.

After locating in Nebraska he soon became active in the ranks of the Republican party. His office holding began with his being elected a Justice of the Peace and later he was sent to the Legislature as a senator. But his political activities were not limited to local state affairs. As early as 1884 he was a delegate to the National Convention that nominated James G. Blaine and his party continued sending him to the National Conventions after that. Perhaps the most notable part he had in national politics was at the St. Louis Convention in 1896, when the matter of free silver was the issue disturbing the political balance of the whole country. It was his stand as a member of the doubtful Nebraska delegation that saved the day for the gold standard. In commenting upon this event, Colonel McCollough, of the editorial staff of the Omaha Bee, writes, June 24, 1923: "Every man gets a chance some time in his life to show the quality of his metal. Such a chance came to Peter Jansen at the St. Louis Convention in 1896, when William McKinley was nominated for President by the Republicans. The late Nebraska statesman was highly regarded for his unusual qualifications, but more for his steadfastness of purpose. His services were many and varied and gained much attraction from the public. As a member of the Nebraska Legislature his character was tested, but nothing he ever did marked him as a courageous and far-seeing man as did his vote in the St. Louis Convention, when as a member of the Nebraska resolutions committee of the convention, he voted to put the gold standard plank in the platform and set the candidate squarely before the world as the champion of that standard. It required courage for a Nebraska man to vote for the gold standard at that time. Republicans at the time were divided on the issue, and many of those who did not openly favor Bryan's 16 to 1 standard were at least openly advocating a compromise which would continue bi-metalism." No platform committee ever was so beseiged as the one that met at St. Louis on the first day of the Convention in 1896. Dispatches published at the time all record Peter Jansen as standing firm for the gold standard, and when the vote in the committee was finally taken, it was Jansen's stand that saved the day and won the straight clear declaration of the party for sound money that brought victory to the party in the nation and elevated William McKinley to the presidency. Mr. Jansen's part in the proceedings brought him many letters and telegrams of congratulation from notable men throughout the country. An extract from one of these written by H. H. Kohlstaat, the Chicago publisher reads: "October 11 was a great day

we lived together in St. Louis in '96. I shall never forget a remark you made when I asked you if you would not as a member of the committee on resolutions vote for the gold standard. You said: 'God Almighty hates a coward and so do I and Nebraska will vote for the gold standard.' 'You showed the stuff that was in you when you made that statement and carried out your promise.'"

SILAS M. GRUBB.

REV. GUSTAV HARDER

THE universally beloved minister, father, grandfather and friend, Rev. Gustav Harder, was born May 1856, in Gurken-Heubuden, near Marienburg, West Prussia. His father was Bernhard Harder and his mother Agathe, nee Regier, Harder. In his fifth year his mother died. This was a severe blow to the family. Concerning this time the departed used to tell how his mother continued to pray for him and his older brother on her death bed. In 1863 the father again entered the married relation with Justine Bergman, of Leske. The second mother lovingly accepted her task and under the faithful care of his pious parents he grew into manhood.

He received his education in the village school under the faithful instruction of the teacher, Herr Erdman, a sincere believer in the Bible who imparted sound Scriptural instruction to his pupils.

In his sixteenth year he was baptized upon the confession of his faith and received into the membership of the Mennonite church at Heubuden by Elder Gerhard Penner. The Lord thus early called him to faithful service. He was a loving youth, a dutiful son and a faithful brother and friend. During the years that followed it was his privilege to be of greatest assistance to his parents. When in the 70's universal military service was introduced in Europe and came into conflict with the tenets of the Mennonite Church his parents did not hesitate concerning what they believed to be their duty and made plans for migrating to another land where there would be no conflict with conscience on this matter. It was a sad day for the family when, because of the ages of the two sons in 1876, they left behind them their Fatherland, their friends, their beautiful home and garden and set out for America.

After enjoying the hospitality of friends in Halstead, Kansas, for a while the family located on lands they had purchased in Butler county, 15 miles south of Peabody, which was their nearest town and R. R. station. It was here that young Harder had to learn the hardships of pioneer life on the open prairie. Four years later it was his privilege to return again

REV. GUSTAV HARDER.

to his old home and join in the celebration of Christmas, having arrived in Bremen on December 22, after a very stormy voyage. On this visit he met Helen Kroeker to whom he was married May 25, 1880. Shortly after this he and his bride returned to America. Arriving at Peabody, the young people received the hearty greetings of their relatives and friends and settled down for a time in the home of his parents.

Great was the joy of Brother and Sister Harder when it was their privilege, after a busy summer, to move into their newly-built

home where they lived happily together for forty years. The coming of two children blessed the home. Their married life was marked by many happy hours but it was not without its periods of sorrow.

Brother Harder first served the Emmaus congregation as leader of singing, but as early as 1884 he was called to the ministry and in 1902 he was advanced to the eldership. For a long period of years he served the Emmaus church in preaching the Word and administering the sacraments. Many of the members of the church received instruction and baptism from him, on happy occasions when young people entered into the state of matrimony he officiated, and when dear ones shed tears at the graves of departed ones, he brought to them the words of consolation.

When General Conference met in Marion, South Dakota, he was elected a member of the Foreign Mission Board and to the day of his death, a period of about twenty-five years, he was the treasurer of this Board. He always delighted, when on a visit or at festival occasions, telling about the wonderful work of God that our missionaries were doing. His enthusiasm for missions was limitless and the energy with which he participated in the work was remarkable.

When Bethel College was established Gustav Harder assumed an active part and for a number of years served that institution as a member of its Board of Directors. He also was a member of the Board of Directors of Bethel Deaconess Hospital. It was to this institution that he came for treatment on several occasions and here he died.

On May 25, 1905, Brother and Sister Harder celebrated their silver wedding and after this delightful occasion they were permitted to enjoy a number of happy years together, until October 5, 1919, when he saw his beloved companion laid to rest, leaving him to travel life's road in lonesomeness. But, he found comfort in the words of the prophet he always had before him on his desk and in his room in the hospital: "The Lord thy God in the midst of thee is mighty to save." On the evening of June 16, he passed peacefully from time into eternity, and on the 20th he was laid to rest, a large company of friends and relatives having gathered to show their affection and respect.

REV. WILLIAM P. NEUFELD

REV. William P. Neufeld died at Reedley, California, June 7th, at the age of 68 years, 6 months and 25 days. He was born at Gnadenfeld, South Russia, and at the age of 18 was received in the church upon confession of his faith. From 1874 to 1879 he studied at the Seminary in Barnen, Germany. In 1880 he married Ida Schlenken, who died in 1893. From this union his daughter, Taletha, missionary in China, survives. In 1895 he united in marriage with Margaret Rempce. From the year 1882 to 1911 he was principal of the Central High School in South Russia. In the same year in which he accepted this position he was also elected to the ministry of the Gospel. In the year 1911 he came with his family to America and they made their home at Reedley. After the war he devoted his time and talents to Relief Work for the starving Mennonites in Russia. In the interest of this work he made a trip to Mexico and two journeys to Russia. From his last journey he returned last February in enfeebled condition and it was found that he was suffering with internal cancer. Funeral services were held in the First Mennonite church on June 9th. Rev. J. Berg of the Mennonite Brethren church spoke in German to the large congregation on Matt. 25:23, and Rev. H. J. Krehbill spoke in English on Hebr. 3:7. He leaves his wife, six sons, three daughters and many friends in America and Europe to mourn his death. He was a sincere, humble follower of Christ and his memory will remain a benediction.

REV. CHRISTIAN MUELLER

REV. Christian Mueller, son of Rev. Johann and Kathrine Schrag Mueller, was born July 20, 1842. Early in life he united with the Mennonite church, by baptism on confession of faith.

On May 5, 1865, he entered in the bonds of holy wedlock with Anna Schrag. To this union ten children were born, five of these were born in Russia. the three oldest died in infancy, two accompanied the parents to America.

In 1874 he emigrated with a large number of the brethren to America, and settled on a homestead in Childstown, South Dakota. Here he lived with his family to the closing days of his life.

On May 12, 1878, he was called to the ministry. He served faithfully the Salem-Zion congregation until 1908, when the organization of the Salem congregation occurred. He continued to serve Salem congregation until 1911, when on account of failing health retired from the active ministry.

On February 26, 1923, death relieved him from his suffering and passed on to be with Him whom he served so long and faithful, aged 80 years, 7 months and 11 days.

PETER PENNER

PETER Penner was born in the village Chortitz, South Russia, December 21, 1820. At the age of 20 he was admitted to the membership of the Mennonite church by the rite of baptism on confession of faith.

In 1842 he entered the bonds of marriage with the widow of Jacob Funk. To this union five children were born, one son and four daughters; three of the daughters preceeded the father in death. His wife died in 1889, aged 73 years.

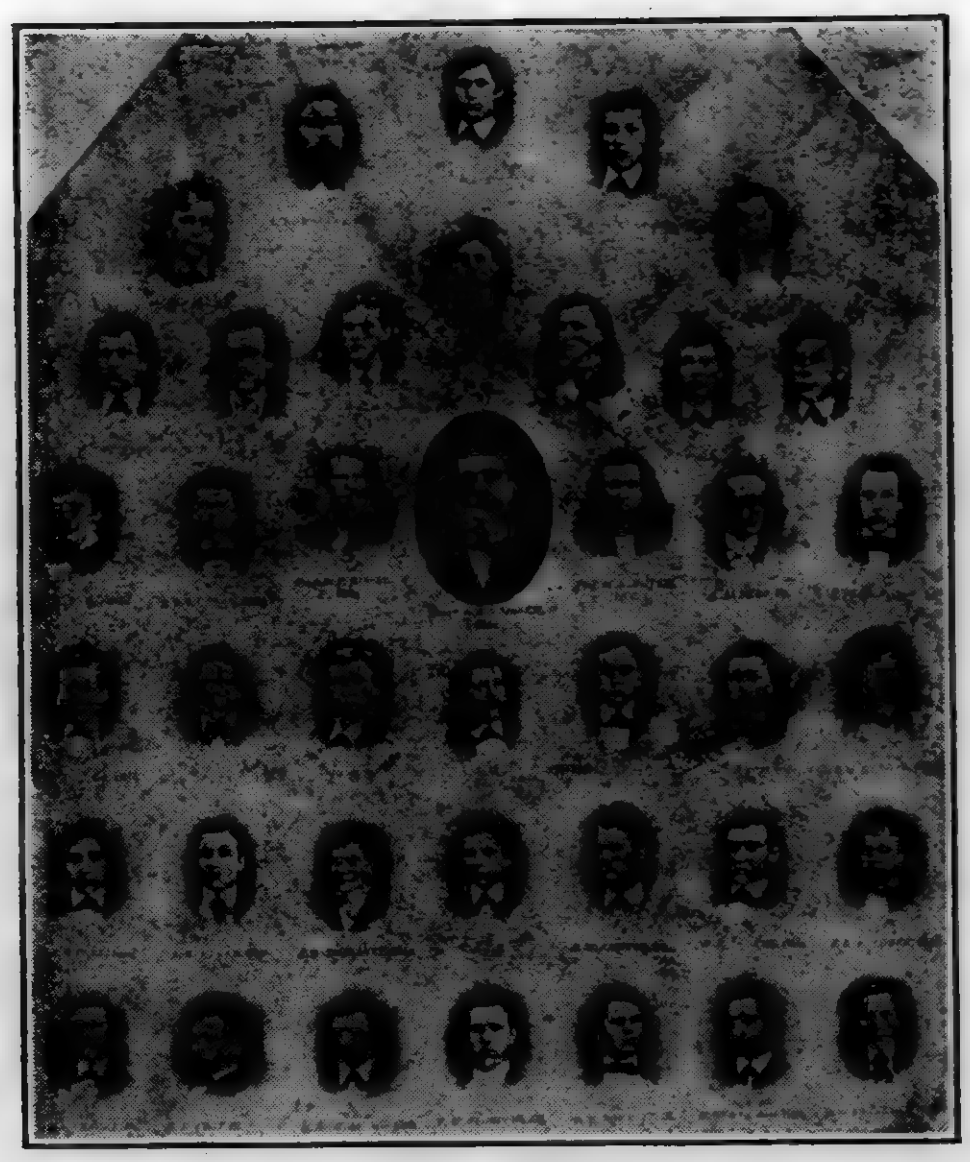
In 1875 he came with his married son to America and located on a farm near Mountain Lake. Last October 20, 1922, conscious to the last moment he passed to his eternal home, aged 101 years and 10 months. Missionary P. A. Penner, is a grandson. Father Penner's descendants cover a period of five generations, numbering 120; of these 21 have died and 99 are still living.

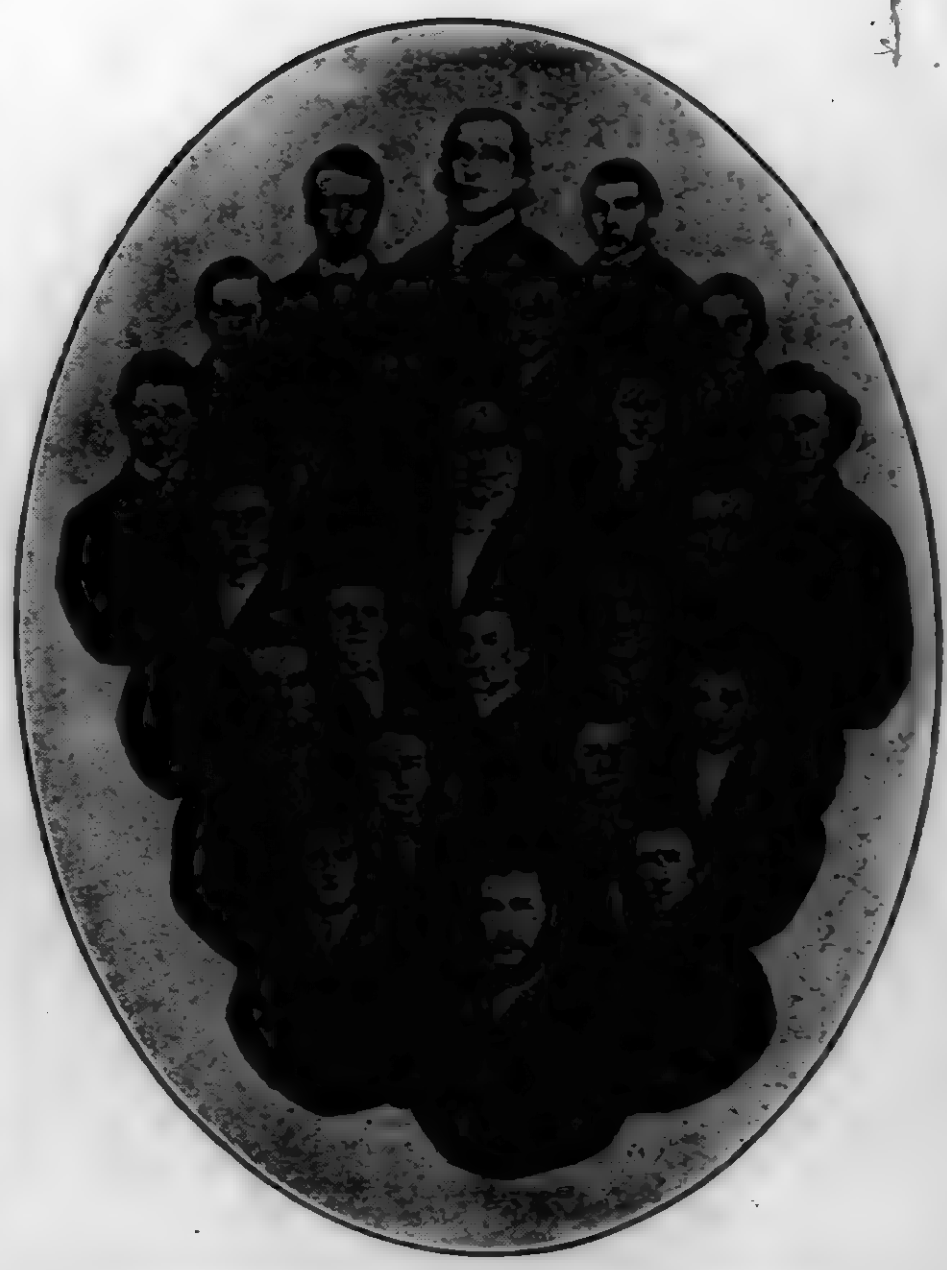
OTTILIE KATHRINE HORSCH

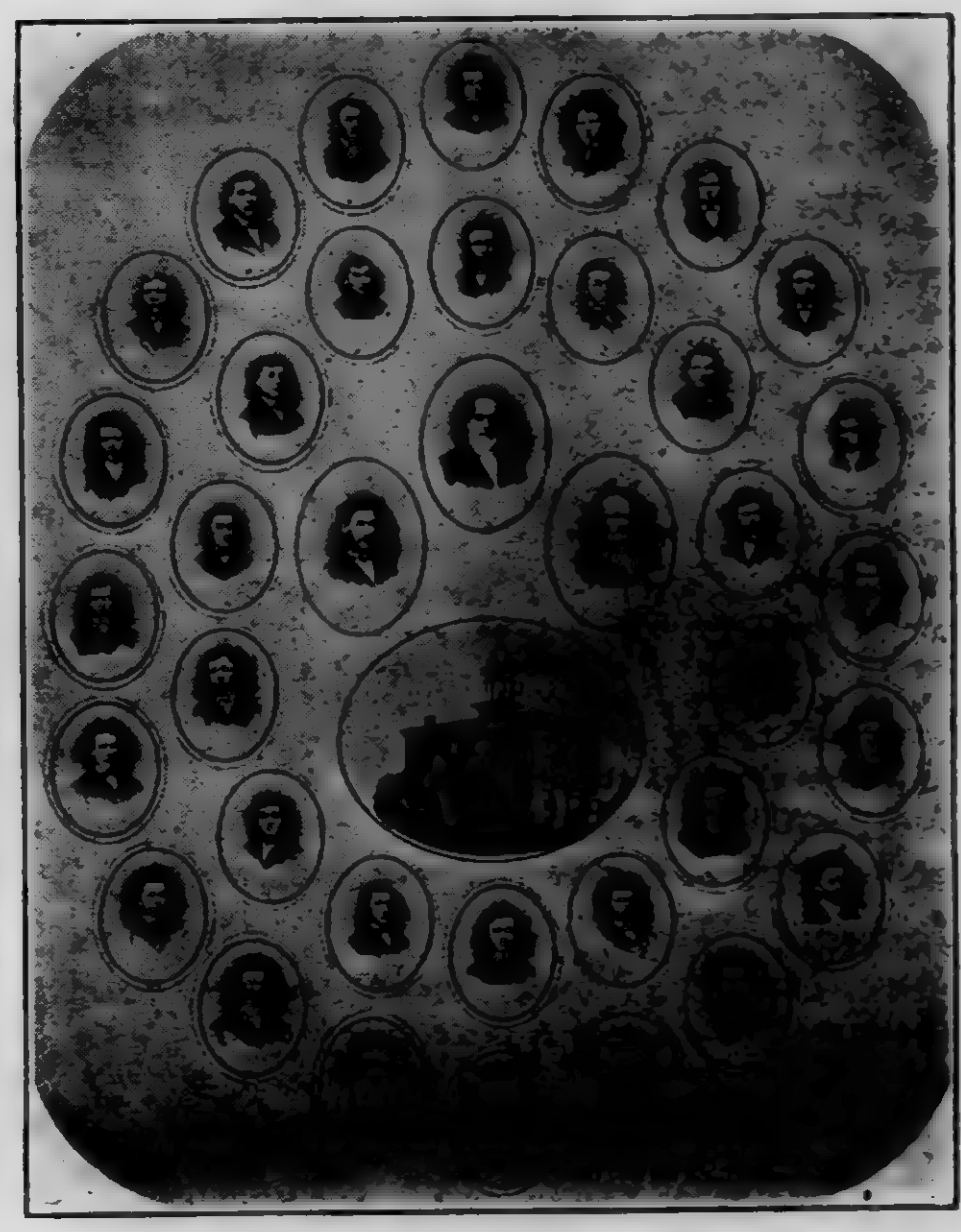
OTTILIE Kathrine Horsch, nee Detweiler was born in Summerfield, Ill., October 23, 1874. In early life she learned to know and love her Saviour. At the age of 13, May 1, 1887, she was received into the membership of the Christian Mennonite church, near Moundridge, Kansas. In 1892 she accepted the call of the Mission Board as a teacher in the Cantonment Mission School. In June 14, 1893, she united in marriage with Rev. Michael M. Horsh. Together they worked among the Indians until the spring of 1902, when on account of broken health they went to California. Since 1908 they resided in Upland, California, where Brother Horsh is pastor of the church. On March 10, 1923, without a struggle she fell asleep to awake in the gloryland. She was aged 49 years, 4 months and 15 days. She is survived by her aged mother, husband and three children. Funeral services were held March 15. The brethren John K. Lichti and J. C. Mehl conducted the funeral services.

ANNA RITTENHOUSE FRETZ

ANNA Rittenhouse Fretz, daughter of Jacob F. and Agnes Wismer Rittenhouse, was born in Campden, Ontario, on May 10, 1860. She was converted early in life and became a member of the Evangelical church in her home village. She was united in holy wedlock with Allen M. Fretz, on March 5, 1884, when she by letter of dismissal became a member of the Deep Run (Pa.) Mennonite church to which her husband had just been called as pastor. She was a devoted wife, coming up to Lemuel's picture of one in Proverbs 31. An intensely consecrated follower of Christ, she was a benefactress of Christ's poor ones, always feeling she could not do enough for Her Saviour and His cause. In connection with her arduous household duties she had taken the agency of two stocking companies, and had built up a good trade. Every cent of all the proceeds of the sales was conscientiously consecrated and given for mission and benevolent purposes. Earnestly and uncompromisingly she stood for what she believed to be right and against the wrong. She had a mother's great part in helping to raise a family of sons and daughters who are striving to emulate her in her principles for which she lived, bore the cross and died. Resting on the pillow of faith in her Saviour, she sweetly fell asleep at 12 o'clock, noon, February 10, 1923, aged 62 years and 9 months, leaving to mourn their loss, besides a host of friends, an aged stepmother, one brother and one sister, a sorrowing husband, four sons and two daughters, and five grandchildren. The parting words to her children at her bedside, with bright and smiling countenance were: "Remember Jesus, always Jesus first."







Groups of Students and Faculty of the Mennonite Institute, Wadsworth, Ohio, 1868-1878.

MISSIONARY PETTER AND HIS WORK

WE present a picture of our senior missionary, who has spent his life in the spiritual and moral uplift of the Cheyenne Indians of Oklahoma and Montana. He is still hard at work, being stationed since October 1916 at Lame Deer, Montana, the central station on the Northern Cheyenne reservation.

This summer he is publishing the fifth edition of a Cheyenne gospel song book, used on all the Cheyenne mission stations of Oklahoma and Montana. It contains over fifty songs, and is now in the hands of the printers at Billings, Montana.

He also contemplates translating the entire New Testament into Cheyenne, revising all former translations, and adding new ones to complete this great work.

His Cheyenne dictionary which was published in 1913-1915, copies of which are in the Smithsonian Institute and in the Congressional Library at Washington, D. C., also in leading libraries of this and other countries, is recognized in scientific circles as one of the most thorough and extensive dictionary of any Indian language in existence.

Besides his extensive labors in mastering the Cheyenne language, and reducing it to writing, he has resisted all temptations to use for personal monetary advantage, his vast knowledge of Cheyenne traditions, Cheyenne ceremonials, Cheyenne customs, etc., though every year publishers seek works from his pen to place them upon the market.

Determined to know nothing save Jesus Christ and Him crucified, he has ever counted as his highest prize that he might preach the gospel of his Lord and Master in clear and excellent Cheyenne, and thus make known the wondrous truths of the Word of God to his Indians, who freely testify, "Before you came to us we were as though veiled, you have lifted the veil; we were in fetters, our fetters are being severed; then we served Satan, now we see

RUDOLF PETTER

Jesus, the only hope of salvation for the entire Cheyenne tribe."

Though fierce and bitter has been the opposition of the priests and medicine men when at last such, who had formerly served as their tools in important religious ceremonials, were convicted and converted by the Truth, and inwardly constrained by the revolting nature of such rites to reveal all, first to the missionary, then to the Government and general public, yet their enmity never prevailed in hindering the public and private teaching and preaching of the Word, and the triumphant onward march of the gospel.

Thus the little Lame Deer log chapel has become the center of inspiration and uplift for all such who ofttimes say, "We hunger and thirst for the bread of life; we recognize our moral and spiritual as well as our material poverty; we lament the long years of bondage to a religious system that is not only false but diabolical; we rejoice that at last great truths are opening our eyes to see wondrous things ne'er seen before; we glory in the fact that the Unknown God whom we sought to serve in ignorance, now speaks to us in clear and unmistakable Cheyenne and our hearts are stilled."

B. K. P.

CHRISTIAN EDUCATION

(Continued from page 27.)

among them the ministry and mission work. There have gone out from the college, 24 foreign and home missionaries, 24 ministers of the gospel, 6 Y. M. C. A. or Y. W. C. A. workers, and 22 teachers in colleges. Many more have gone out to bless humanity in the home, in business and professional circles. Of these it may be said what Francis B. Pearson says in characterizing the vitalized school, "A man who by such training as has been depicted approximates complete living, is prepared to let his light shine primarily because he has light, and because his training has made him generous in spirit and altruistic; and his greatest joy comes from letting his light so shine that others may catch his spirit and move up to higher planes of living."

SEWARD M. ROSENBERGER.

"That Sacrifice—the death of Him—
The High and ever Holy One!
Well may the conscious Heaven grow dim,
And blacken the beholding Sun!
"Oh, shall the heart—whose sinfulness
Gave keenness to His sore distress,
And added to His tears of blood—
Refuse its trembling gratitude!"

Whittier.

God

By H. G. Allebach.

I had a thought—'twas mine and yet not mine,
It was a thought before I was a dream,
A child could lisp its magic in a line,
Yet somehow feel its lineage was divine,
Of some invisible state an erring beam.

I found it in a tiny chickweed flower,
That cumbered the garden with its commonness,
I stooped and saw—from that epochal hour
Nothing was common; beauty, love, and power
The poet's world—transfigured nature's fall.

A child I stooped—a man to manhood's height
I rose, and thrilled to think I was a soul;
I stood in awe of self, and day and night
I revelled in dreams and visions of delight,
Buoyed by some mighty current beyond control.

"Come hither!" I seemed to hear the flower say
One morn in stillest whisper from the clod;
"I'll tell thee who thou art, and if I may,
Who I am, loviest creature of the clay,
One word and thou wilt understand it—God."

AN EVERY-DAY DUTY

Men pray for holiness as if it were something apart from every-day life, something that had nothing at all to do with their domestic, social and business relations. They sing "Nearer, my God, to Thee," with glowing fervor, but never think that prayer can be answered by the uplifting of their own lives to the plane of God's requirements. Holiness is not a mere sentiment, not a vague vision of glory over-hanging us like a heavenly cloud, not a rapture or an ecstasy, not something that God sends down to wrap us like a garment in its radiant folds. If being holy means anything at all, it means being true, honest, upright, pure, gentle, patient, kind and unselfish. We really have no more religion than we get into our every-day practice.—Sel.

OLD TESTAMENT STORIES

(Continued from page 9.)

ties and disadvantages, makes a vow, Chapter 1:16-17, that she will be faithful to her aged mother-in-law until death. The remaining three chapters show us how God richly rewarded her for this unselfish act of faithfulness and devotion. We too, if we are faithful unto death, shall obtain the crown of life.

H. J. KREHBEIL,
Reedley, Calif.

RECRUITING OUR FORCES

THIS article is to tell briefly some of the aims and the plans of that phase of missionary endeavor that is carried on through the Candidate Department. The missionary is the most important factor in the missionary enterprise. He is the chosen and commissioned agent of the Church and is sent out to interpret God as revealed in Jesus Christ, to the non-Christian world. This is an important task and whatever the plan may be that is pursued to find just the right persons for this important task of the church, a mistake in choosing such that are not the right ones is a disaster. If such a mistake might have been avoided, it becomes a criminal disaster. The missionary himself has a personal right to a most inquisitive, comprehensive and thorough consideration of himself. He has a right that others consider carefully his aptitudes, his acquirements, and his adaptations for the work that will be his as a foreign missionary. The young volunteer comes full of enthusiasm with a zeal for service. His very inexperience make him desirous of direction that he may give unto the work the very best it is possible for him to give. The Candidate Department of any Mission Board must keep these facts in mind as they go to their task.

The Candidate Department of our Mission Board is not yet organized so as to mean the most to the candidates for missionary work. There is still a great deal that might be done in this department which has not been done. The work of the department is to find proper candidates for the mission work. But this is not always the most important or the only task. The volunteer for missions has a right to look to this department for help and direction in his preparation for the task. The first contact or information that comes from a candidate is usually a report from the Student Volunteer Movement who pass on the names they have received of such who have volunteered for Missionary work. The thing that should be possible then should be to enter into sympathetic correspondence with such persons, or better still to find a way to have a personal interview with them. This work usually suffers because of a lack of time for proper correspondence or lack of opportunity for interview. The candidate has a right to be considered just as much as the work itself is considered or any other phase of the work of the Board is considered. He has done what he feels his duty to do, he has volunteered. There may be special problems coming into his life and problems affecting his decision. There may come times when he is not at all certain whether he has done the right thing when he volunteered. There should be opportunity for him to talk openly and sympathetically with some one who is interested in this phase of his experience.

The Candidate Department aims to give as much assistance as possible by letter or interview to these young people in facing their life-work problems. There is no more important experience in the lives of young people than a careful study of their own problem of life-work. It is the aim of the department to be of service to any who are wrestling with this problem. The day is passing, but it may probably not have passed, when the young student volunteers for missionary service may not always have a very definite conception what that means. Then there are always those who have at one time volunteered for service in the foreign field but who will be side-tracked into some equally important work in the home field. This presents another set of problems while in the Providence of God these lives are being turned into other channels of usefulness. There are pastors in churches to-day who have very earnestly desired to go to the foreign field to interpret God as revealed in Jesus Christ to non Christian people. But they were turned aside by the Providence of God. The Candidate Department endeavors to give a personal touch as far as possible to all volunteers in their difficult problems of finding themselves and the place where God desires them to serve. This may sometimes mean suggesting that they seek a place in the home field and pointing out to them what experience teaches, that there is no Home and Foreign in the heart of God, but a place always in His vineyard where one may serve Him best.

The volunteer for missionary work is not always ready to go to the field when he volunteers. Usually he is not ready. Sometimes he has not yet finished his High School or Academy work. There is not always a real conception of the bigness of the task before him. They do not always have a proper conception of the preparation needed or the type of prep-

aration one should select. The Candidate Department endeavors to learn from the experiences of others and the needs of the fields in which our missionaries work just what is the best type of preparation for our missionaries. It is not possible to give a stereotyped plan of preparation. The needs of individuals differ. The past experiences of life have their definite influences and may suggest the type of preparation that is best fitted for the candidate. Usually as the candidate pursues his college work, the more or less liberal opportunity offered him for electives, enables the student to find himself in the kind of course that is best fitted for him. The time and opportunity may come for him to do special work in the field for which special preparation is needed. The candidate usually likes to know whether he should seek a general training, or whether it is principally Bible knowledge that he needs, or a theological training, or what his course of preparation should be. Sometimes the candidate desires to know whether he needs a college training at all and what might be considered as an equivalent for such a training. Here is an important field for those who come in contact with the candidates for mission work. The young people have an absolute right to have some one to whom they can turn who they know has studied the problems, not only from the student side, but from the angle of the needs of the field as well. These persons should be in a position to speak pretty positively as to what will probably be the best for the candidates in their particular situation.

There is no need to say that the first requirement the candidate department looks for is a thorough experience of the saving power of Jesus Christ in their own lives. There is no need to send any one to the non-Christian lands unless they can interpret the love of God in Christ Jesus to them as revealed in his power to save. The Bible is the one book in which we meet God in Christ Jesus and it is needless to state that just as important as it is to know God in Christ Jesus it is to know the Bible. The latter may not be substituted for the former, however. The fact must always be recognized that the greatest appeal the Christian makes to the non-Christian is when he translates the truths of the Bible into real living from day to day and that demands a real spiritual experience. But when all this has been said, there is demand for a real general or special preparation for the candidate.

One phase of the recruiting of workers has been in the past to assist those who lacked sufficient means to pursue their studies in preparation for the foreign field. There is no doubt that very worthy candidates have been turned aside to other work and service just because they have not had the means at command to prepare for the work in the foreign field. The Board has always realized this. But there is no special fund at the disposal of the Board for this purpose. There has in time past seemed only one plan to follow. The Board would set aside from time to time sums for the use of candidates preparing for the work. The Board has fully realized that all such money in their hands is consecrated money. It did not come into their hands in large gifts, but mostly in small sums and represents organized poverty. In very many instances it represents as devoted a spirit and as real a personal sacrifice as characterize the missionary himself. This money thus consecrated interprets supreme love for Christ with its passion for service, which makes it especially dear to God. These funds can not be handled carelessly or spent recklessly. The Board in some cases has used of these funds to supplement what the candidate could bring for his training.

It might be said that these funds were always handled very carefully and the candidates thus assisted were carefully selected, believing that they were fitted for the work for which they were preparing. Neither is this done indiscriminately, but under certain conditions candidates have been thus assisted. Such assistance usually is not granted at all to students unless they have completed at least their High School or Academy work, or part of their college work. The Board has also assisted several in Medical College with these funds under certain conditions. There is room here for those who have a heart for Missions and desire to do something that will live when they are gone, to create an endowment that will bring income which can be used to assist worthy students preparing for missionary work.

S. M. MUSSELMAN.

THE GENERAL CONFERENCE OF 1923

THE place where the Conference is to meet is Freeman, in Hutchinson county, South Dakota. Freeman is a wide awake little city of some 800 population, located right in the center of a large Mennonite settlement, consisting of Swiss, Hutterisch and Plattdeutsch Mennonites. The church in Freeman is small so it is the plan of the entertainment committee to hold the sessions on the college campus using all the college buildings to the best advantage. A new gymnasium is being built at the college which if completed by the time of the conference will, no doubt, have the largest seating capacity of any building in town. The college buildings consist of the main building with four fairly good sized rooms and a basement. The men's dormitory has some thirty rooms and the basement thereof is used as a kitchen and dining hall. The women's dormitory is a nice cottage but has only about ten rooms or less. The city of Freeman itself is made up almost exclusively of German speaking people and besides the Mennonite church, they have a small Reformed church and a fairly good sized Lutheran church.

The conference is to be entertained by four churches and congregation as follows: The Bethany congregation right in the city; the Salem congregation, seven miles southeast of Freeman; the Salem-Zion congregation, five miles east of Freeman; and the Bethesda congregation, about eight miles northeast of Freeman. Of these churches the Salem and Salem-Zion have the largest seating capacity, about 500 each. Both are comparatively new buildings and the Salem-Zion church has a first class pipe organ. The Bethany church at Freeman and the Bethesda church, northeast of Freeman, are of about the same size, having seating capacities of about 250 each. The following are the ministers of the four congregations: Salem congregation, E. J. Neuenschwander; Salem-Zion congregation, A. P. Waltner and John J. A. Schrag; Bethany congregation, S. P. Preheim; Bethesda congregation, Derk P. Tieszen and Diet. Engbrecht.

The train service to Freeman is not of the very best, as it is located on a branch; so it will be advisable for all guests who come from the East to so plan their trips that they arrive in Marion in the day time as the branch train from Marion to Freeman leaves Marion at three o'clock, P. M., and it is the only train that goes to Freeman on this branch every twenty-four hours. Passengers coming into Marion on the night train will have to stay over until the next day unless they are met at Marion at night with cars. The roads into and around Freeman are all dirt roads but well graded and kept up. Unless it should happen to be a rainy season the guests who plan to drive over in cars will find good dirt roads. Arrangements will also be made at Freeman

FREEMAN COLLEGE

for camping parties who come in cars and expect to live in tents as the college campus contains about nine acres of ground and a part of that has nice shade trees. It may be well to remark here that ordinarily the season from about the middle of August to the middle of September is not a rainy one.

It is the plan of the entertainment committee to provide lodging and breakfast for all the visitors and delegates and dinner and supper will be served on the conference grounds at reasonable rates.

The community is making a strong effort to provide for everything in the best possible way and barring the unforeseen it is to be hoped that the conference visitors will find themselves well repaid in making their pilgrimage to Freeman and paying a visit to this rapidly growing and prosperous young state of South Dakota.

JOHN J. GERING.

The General Conference

The meeting of our General Conference to be held in Freeman, South Dakota, beginning August 29, 1923, will be the 23rd gathering of this body. It would not be correct to call it the 23rd triennial meeting, seeing that the time from 1860, the year of its organization, to 1923 gives only 21 three-year periods, this year's meeting marking the beginning of the 22nd triennium of the Conference's existence. In the first of these intervals a second meeting was held (1861), only one year after the first, while they waited for the leaven to work bringing together a larger representation for a good start. Thus the count was pushed one number ahead. In the 7th period there was also a second meeting (1876), but this was treated as an adjourned session of the regular triennial meeting and was not counted.

The rise and progress of the conference, and of the mission, school, and publication work which it fathered, are fully described in Krehbiel's "History of the Mennonite General Conference," published in 1898. This exceedingly well-written book has been found by most readers to be one of fascinating interest. It is to be obtained from our Book Concern. It is time for a second volume, which should bring the history down to the present.

For handy reference a table of the years and places of the different meetings of the conference is here given:

1. May, 1860—West Point, Ia.
2. May, 1861—Wadsworth, Ohio.
3. Oct.,1863—Summerfield, Ill.
4. Oct., 1866—Wadsworth, O.
5. May, 1869—Wadsworth, O.
6. Oct., 1872—Wadsworth, O.
7. Nov., 1875—West Swamp, Pa.
   Dec., 1876—Wadsworth, O.
8. Nov., 1878—Wadsworth, O.
9. Nov., 1881—Halstead, Kan.
10. Nov., 1884—Berne, Ind.
11. Nov., 1887—West Swamp, Pa.
12. Oct., 1890—Childstown, South Dakota.
13. Nov., 1893—St. Johns, Pandora, O.
14. Oct., 1896—Alexanderwohl, Kan.
15. Oct., 1899—Bally, Pa.
16. Fall, 1902—Berne, Ind.
17. Fall, 1905—Mountain Lake, Minn.
18. Fall, 1908—Beatrice, Neb.
19. Fall, 1911—Bluffton, O.
20. Fall, 1914—Meno, Okla.
21. Fall, 1917—Reedley, Calif.
22. Fall, 1920—Perkasie, Pa.
23. Fall, 1923—Freeman, South Dakota.

The General Conference is composed of regularly organized congregations represented in its meetings by duly accredited delegates. From eight congregations represented in the organization in 1861, the number had in 1920 grown to 123, not counting the 21 which had been represented in previous meetings but not in this one.

As the conference has grown in numbers, so its activities have also widened out. The desire to work together in the cause of missions was the motive that prompted the organization in the first place, and the multiplied missionary activities under its two Boards occupy still the first place in the conference's programs.

The recognized necessity of preparing workers for the mission field as well as for the home churches led the conference in its first meetings to plan for the establishing of a conference school. The resultant school had but a brief career, but its influence continues. Today, though the conference has no school under its direction, it has a Board of Education, by which it seeks to advance the cause of Christian education among our people through the home, the church Bible schools, and a number of denominational schools and colleges and a theological seminary, established and supported by our people.

The printing press of John H. Oberholtzer was a leading factor in bringing about the beginning of the conference. Through continued consecrated private enterprise, conference was soon encouraged to undertake the publication of its own organ for the furtherance of the fellowship and co-operation along the various lines of united activities, as well as for the dissemination of Christian literature. Under the direction of its Board of Publication the conference today issues four periodical publications, and has a book store equipped to give unlimited service along its line.

True to Mennonite traditions in the line of charity, conference has always encouraged the relieving of suffering and need. Today one of its most active boards is the Emergency Relief Commission, which during the past three years has directed, in co-operation with other simi-

lar bodies, a work of relief for after-war sufferers on a gigantic scale.

It is proposed to rearrange in some measure the machinery for the directing of these different conference activities. The proposition will come before this coming meeting for action. While the question of machinery is not without importance, a great deal more depends upon the spirit behind it. May the work of our people continue to grow in extent, and in efficiency by the power of the Spirit, to the furtherance of God's kingdom in the world and the hastening of the great day of the Lord that is coming according to His prophetic word.

A. S. SHELLY.

THE RELIGIOESE BOTSCHAFTER AND SOME INTERESTING ITEMS

THE "Religoese Botschafter," the periodical founded and edited in the early days of the Eastern District Conference, was short lived, being compelled to suspend on account of a lack of patronage after a period of about three years (August 23, 1852, to December 31, 1855). It was the first successful attempt of Mennonites in America to continue a publication for any length of time and played an important part in those formative times. It found its way into the obscure places where there were Mennonites and so brought the Editor and his co-laborers into contact with people over a large territory who later were drawn into the General Conference movement. It provided literature for Christian homes at a time when there was a crying need for it in German speaking communities. And it also gave the principles for which the new movement stood a wider circulation than otherwise could have been given to them. If it was destined to go under for a time it soon was resurrected in a larger and better sheet under the name of "Volksblatt" which later again gave way to the "Friedensbote" that was finally to combine with "Zur Heimath" into the "Bundesbote" our present German paper that has had such a long and honorable career.

So far as known there are but two files of the "Botschafter" in existence, both of which are in the library of Rev. Silas Grubb. A glance over the pages, now yellow with age and easily torn, might be interesting to those who read German. To those who knew Father Oberholtzer it is all the more interesting because traces of his personality are to be observed on every page.

Mennonites were not in very close touch with one another at that time. For a hundred years or more there had been no direct association of the Mennonites of America with those of Europe. It was Oberholtzer's great life ambition to bring them into closer touch so that one need not be surprised at the following comment he had to make upon a brief notice found in another paper:

August 23, 1852. Quotation from "Friedensbote."

"Mennonites in Germany"

"The papers report the repeal of the laws that exempt Mennonites from military service. The majority of Mennonites are said to be preparing to migrate, some to Russia and others to the United States.

"Brethren, you will be welcome to the Land of Freedom, should European despots attempt to compel you to do violence to your consciences. For that reason many of our Fathers left Europe and sought homes in America. Still there is (much) room. Do not become discouraged under trials. Jas. 1:2. Such things need not discourage you but plant your feet all the more firmly upon the rock."

Times have changed and our modern ideas of temperance are so pronounced that it gives us a positive shock when we learn that eighty years ago there were grave possibilities of even a church dedication degenerating into a drunken spree. There was not lacking, however, an element that stood for decency and order, if not for out and out temperance as we discover in this announcement:

"On Saturday and Sunday of November 18 and 19, the newly erected Ridge Valley church, located on the Ridge Valley school house grounds, Rockhill township, Bucks county, is to be dedicated to the service of the Triune God. A number of ministers from distant places, including Lutheran, Reformed and Mennonites will preach. Every one from far and near is invited to attend the services these two days, morning and evening, with this exceptation, however, that all will conduct themselves in a Christian and orderly manner.

JAMES HUTH,
JACOB ROTH.

"N. B. On the above occasion the sale of strong or intoxicating liquors is positively forbidden."

During the hard times of the winter of 1854 and 1855 the great distress of the poor in the city of Philadelphia was a matter of comment in the columns of the "Botschafter" and, in response to its appeal on their behalf, contributions were sent in from Iowa, Illinois, Ohio and distant counties in Pennsylvania. Several acknowledgments of contributions were made of which we here present a sample:

"Philadelphia, Pa., March 23, 1855. Received sixty-six dollars and sixty-one cents from Swamp, Springfield and Saucon townships through John H. Oberholtzer by the hand of John Wittemer for the relief of the distressed poor in Philadelphia.

DAVID SCHNEIDER."

Few of us in our time are fortunate enough to have so many correct addresses as Oberholtzer claimed in this announcement: "Any one wishing to write to us (the editor) may address their letters either to Quakertown, Milford Square, Spinnerstown or Steinsburg, Bucks County, Pa."

In the light of certain modern sects who are given to fantastic interpretations of Scripture our next item has a familiar ring:

"A remarkable religious sect whose members call themselves 'Disciples' has come into existence in England. They believe that Christ will appear in 1856 and that the Russians will conquer the Turks and that the Jews will then conquer Russia. Thereupon the Jews will become an established nation in the Holy Land. Abraham, Isaac and Jacob, together with a small number of elect Christians will rise from the dead and live in Palestine. The heathens, the godless Jews and Christians will go into an eternal sleep. God protect us from such error!" March 5, 1855.

With all the post offices that he might have used it sometimes happened that Father Oberholtzer's paper was a day, a week or, on one occasion, several weeks late. One of the last issues brings his apology for the delay to which subscribers were subjected. Remembering the many activities that sent him here and there over the country we wonder how he managed to do the editorial and often the physical work on the paper and still get it out in relatively good time. Here is his reason for one of the delays:

1. Because pastoral duties called the editor away from home so that it has been impossible for him to be at the office.

2. The chief typesetter, son of the editor, quit working in our office in order to establish a printing business of his own. Hitherto he has attended to the business of getting out the Botschafter in the absence of the editor.

3. The editor is in poor physical shape laboring under a heavy burden of work and suffering from a severe cold and an attack of rheumatism. All of last week he had to remain indoors being in bed most of the time. Now, however, God has given him new strength and he feels pretty good again.

The spirit is always willing although sometimes it is hard to be punctual. We take comfort in the fact that when for serious reasons the Botschafter does not appear as promptly as it might our readers will be patient. Their year will not be up until twenty-six numbers have been issued.

The reference to his son and only child is pathetic. "Dave" had many of his father's traits but very little of his piety and interest in the things that make the name of his father loved to this day. Shortly after the Civil War, in which "Dave" was a soldier, he utterly disappeared and traces of him were nowhere to be found. Though the old preacher and editor lived to pass his 80th year, his declining days were burdened with the many efforts he made in the vain hope of locating the son who left behind him a sweet young wife (now very old but still hearty, living in Newark, N. J.) and two small children. What became of his "Dave" is a mystery that probably never will be cleared up.

SIR, WE WOULD SEE JESUS

Some time ago a minister who was called to a new church, and the people instead of putting flowers on the pulpit, had made a background of white carnation pinks, and in bright scarlet carnations they had written, "Sir, we would see Jesus." And as he walked up the pulpit stairs for the first time, the words burned into his soul. He was a young man and felt that he was called and prepared to do the work, but the words, "We would see Jesus," smote him; he could see nothing else. He stood before his people and cried like a child. He said to them, "You want to see Jesus? Well, I will try and seek for a view of him, and then you will see him." And his ministry was abundantly blessed.—Sel.

RUSSIANS PUTTING "U" INTO SAUSAGE

THE development of transportation is said to be the measure of the civilization of a nation. Judged by that standard Russia with its rolling stock reduced from 450,000 to fewer than 20,000 freight cars in the space of about eight years has harked back centuries in a decade.

Be that as it may, I am not proposing here to establish an economic truth, but wish simply to throw a few sidelights on the practical problem of child-feeding in famine stricken South Russia in 1922. And here is where transportation "looms up big."

People at home think of their representatives as personally handing out food to the hungry. This seldom happens. Strange as it may seem, they did not have time for that any more than Henry Ford himself has to make "flivvers."

The fact is, by way of introduction, that the American Mennonite Relief was the first foreign relief organization to open kitchens in the Ukraine. And long before that, when it was quite dangerous to be there, Mennonite relief representatives were in Russia, and one good young brother risked and probably lost his life in an effort to study the conditions and give aid there. All honor to Clinton Kratz and his bereaved widowed mother! It cost something to begin the relief work in Russia. Let those of us who were satisfied to stay safely at home then be very slow to intimate that those who went then were unpardonably slow in getting there. And lest we forget, why not erect a Clinton Kratz memorial at one of our schools in the way of a Building or an Endowed Chair? As a thank offering for my own safe return, Mrs. Krehbiel and I shall be glad to contribute to such a memorial. What do you say?

Knee deep in May, 1922, Brother A. W. Slagel, Rev. G. Peters, as our interpreter, and myself started on a trip from Alexandrowski to Nicopol to attempt to unravel a tangle in the work of opening ARA kitchens in that district. Our chief bookkeeper, H. Sawatzky, accompanied us as far as Chortitza. Freight trains were running about twice a week on that stretch at that time and often all available space was studded with human freight We saw loaded flat cars with from 25 to 50 passengers. There were empty box cars that had planks nailed in crosswise for seats, but we chose to shun these as they likely were alive with cooties ready for business, and as carriers of spotted typhus they are one of the greatest dangers to the tenderfoot.

As our "roost" we selected a flat car loaded about six feet high with fine telegraph poles.

We left "home" about six o'clock in the evening and crossed the Dnieper over the fine steel bridge at Einlage. This bridge was dynamited repeatedly by contending forces during the war as still evidenced by the central unpainted section. We were told that among the guards captured at one time were five Mennonites. Four of these were shot. The fifth was given the choice to be shot or to leap for life from the bridge into the wild water about 180 feet below. He made the leap and lives to tell the story.

The trip to the city of Nicopol was to take us about five hours. So we took lunch with us and as the train stopped we sought the shade, ate, and took a few snap shots. Till dark we fought mosquitoes and especially "moschkes" (gnats) that for about six weeks are a real plague here. These are larger than our American gnats and bite or sting and have a habit of flying into one's nose, eyes and ears in an exceedingly irritating way. Russians protect themselves against them by smoking or hanging handkerchiefs, nets or twigs of trees over their faces from their hats. They should be a fine remedy against sleepiness during church services. (No charge for the prescription.)

The evening was lovely and our one-lunged engine trecked its load with difficulty over a road winding through the hills and kept in rather good condition by a group of women section hands.

Russian villages and even large towns are usually down in the valleys and the railroad depots are hence often some distance from the towns. We arrived at Nicopol about eleven o'clock and saw neither city nor any one to point the way. Soldiers in the station could not direct us. Finally we came across four Russians who volunteered to accompany us. Going about half a mile on the cobble paving we came to a lone house in which there was light. As our numerous baggage was heavy we decided to stop and try to get a cart or

some conveyance. Brother Peters knocked at the window and soon a man and a woman appeared. Having learned that we were Americans they became deeply interested in or shall I say concerned about us. We told them we were headed for the city. They remonstrated vigorously with many words and wild gesticulations.

"Don't you know it is dangerous to go along this way at this time of the night? Armed bandits are thick here and they would just as soon snuff out a human life as blow out a candle."

"But we are three and besides we have four Russians with us."

"Who are the Russians?"

"We don't know. We saw them loitering round the depot and they offered to show us the way."

"Well, just as likely as not it's their business to lead unsuspecting victims into some trap. Every day we hear of children being caught, strangled, stuffed into sacks and butchered, and men are waylaid, slain, and made into sausage. This is a lonely road and there is brush along the way, a highly dangerous place. Have you any weapons?"

"No."

"It would be foolhardy for you to go on. Stay here at the house with us, or go back to the depot and wait till morning."

"You are exaggerating the danger, are you not?"

"By no means," said the man. "If you will not listen to our advise I assure you that ll of you will be for sale in the sausage on the market tomorrow morning. Don't go, I tell you."

Brother Peters interpreted what he had said and asked, "What do you say?"

"Let's go!" we responded, but with a sense of duty rather than in a spirit of bravado.

We went on. The four Russians offered to carry our baggage for us. Thus we came to the police station and finally about one o'clock, a. m., arrived at the home of Daniel Siemens.

The next morning Dr. Kuschnerenkow showed us two houses that had been burnt down and the residents driven away as cannibals. But such people are criminals. Starving people are not "hungry wolves." They do not threaten, they simply plead, piteously plead for bread, BREAD!

The sad sights of starving children and adults we saw that day are indelibly burnt into our memories.

CHRISTIAN E. KREHBIEL,

CHRONICLES OF THE PAST YEAR

1922.

August 1.—One hundred twenty-one Mennonite kitchens in Chortitza, Nicolaipol, Molochansk, Bogdanovika, Tiege and Nemetzkaja Wollosts, and Wemrick Gruenfeld and Fuerstoul Settlements, Russia, were feeding 14,229 children and 9,230 adults.

August 27.—Teacher training Commencement exercises were held in the Noble, Iowa, church, a class of eleven having completed the course.

August 31.—At the Middle District Sunday-school Convention a resolution was adopted, recommending that increased emphasis be placed on evangelism and Christian education as a means of bringing young people to a decision for active Christian living.

August 31-Sept. 3.—The Middle District Conference held its sessions at Dalton, Ohio. Each session was opened with a devotional period in charge of Rev. W. W. Miller, of the Chicago mission. Prof. Quiring, of Witmarsum Seminary, gave a series of Bible addresses. One of the most important actions of the conference was to pledge its support of a chair in Witmarsum Theological Seminary. Conference also endorsed the work of the Mennonite Colonization Society of Canada, which is endeavoring to raise the sum of $10,000,000 on the basis of a stock company, to bring our Russian brethren to Canada. The Conference was fortunate in having present Rev. and Mrs. P. A. Penner and Mrs. Adah Burkhalter, missionaries to India, at present home on furlough.

August 31.—An interesting wedding took place at Rosthern, Sask., Canada, when Bro. A. A. Friesen, well known in Mennonite circles because of his connection with the Russian delegation that arrived in America three years ago, was married to Maria Goossen, who safely arrived from Russia on August 20.

September 4.—Under this date Brother D. B. Hess writes from Upland, Calif.: Brother Horsch by the grace of God was permitted to receive a class of 12 into the church by baptism, and also a goodly number by the right hand of fellowship. Then, too, there was a Tenth Legion drive put on some time ago with a result that something over 50 signed as systematic tithers. Many visitors have been in our midst, and also we entertained the California State S. S. and C. E. Conference during the year.

September 3.—Rev. P. K. Regier began his services as pastor of the Noble and Wayland (Iowa) churches.

September 4.—The Mennonite Brotherhood of the Eastern District Conference held its annual meeting on Labor Day, in Bethany church, Quakertown. President J. E. Hartzler, of Witmarsum Seminary was the principal speaker.

September 6, 7.—The Fourth All-Mennonite convention was held in the Eighth street Mennonite church, Goshen, Indiana. The attendance by branches was as follows: Central Conference, 41; Mennonite Brethren, 30; Defenceless, 15; American Mennonites, 50; General Conference, 22. The president and secretary of the convention were Rev. S. M. Musselman and Prof. J. A. Huffman, respectively. The officers for the next triennial convention are: C. H. Smith, chairman; E. M. Slagle, vice-chairman; P. E. Whitmer, secretary; G. T. Soldner, treasurer. The program committee consists of P. E. Whitmer, (Sec.); J. A. Huffman, D. N. Claudon, Ben Esh, J. H. Langenwalter, H. W. Lohrentz and G. P. Schultz.

September 6.—The congregation at Butterfield, Minnesota, received ten young people into church membership.

September 10.—Brother Henry Fast was ordained to the ministry in the Bethel church, Mt. Lake, Minn. The service was conducted by Rev. H. H. Regier.

September 16.—The Old Folks' Home at Frederick, (Pa.), held its anniversary. Mr. Wilbur Thomas, of the Friends Service Committee, made the address.

September 17.—Rev. John Peters, pastor of Bethany church, Freeman, South Dakota, preached his farewell sermon. He resigned the charge to become pastor at Bryant, S. D.

September 19.—This was the opening day of the term at Witmarsum Seminary. Ten college graduates and six high school graduates had definitely decided to study in the Seminary. It was reported that within the last six weeks three conferences, the Eastern District, the Middle District and the Central Conference of Mennonites, had each officially assumed, as conferences, the support of the Seminary to the extent of $2,000 each for the coming year. A fourth, the Defenceless Mennonite Conference, at a recent meeting had voted its approval of the Seminary.

September 15.—Rev. Henry van der Smissen, pastor of the Hamburg-Attoona church, Germany, celebrated the 50th anniversary in the ministry. Pastor Mannhurt, of the Danzig church delivered an address.

September 24.—The First Church Sunday-school, Bluffton, Ohio, held interesting Rally day exercises.

September 25.—The steamship Orient left New York harbor with relief supplies for Odessa, Russia, including about 75 tons of clothing, supplied by the Mennonite Central committee, valued at $110,000. This marked an epoch in the annals of relief work done by the Mennonite church. Brother C. F. Claasen reported for Emergency Relief Commission, receipts in September as follows: For Russian Relief, $9432.06; for clothing, $307.78; for Syrian orphans, $152.39; for tractors, $300.00; for Bibles, $43.00; for Aufzum work, $52.08; for Lechfeld, $385.30. Total, $10,672.61.

September 26.—The Ladies' Aid Societies of the Pacific Conference rendered a program. An offering to buy furniture for the Mission Home in Los Angeles was received.

September 24.—The Pacific District Conference met at the San Marcus church, Cal. The sessions began with a mission festival on Sunday morning. Brother M. J. Galle delivered the conference sermon. It was voted that the conference join the brethren of the Western District conference and of the Bethel College. Corporation in the work of Bethel College, by

accepting the offer of Bethel College to select a member of the conference to represent the same in the Board of Directors.

September 24-26.—Pastor Kroeker, the Russian Bible teacher held a series of meetings in the Alexanderwohl church, Kansas.

September 28.—Announcement of special interest came from one of the members of the Educational Board of the General Conference: "A Short Course of Study in the Rudiments of the Christian Religion has been prepared by Rev. H. D. Penner, of Beatrice, Nebraska. It is intended for high schools, deaconess probationers, students in nurses' training schools and lay workers. The course covers four years. It can be obtained from the author at fifteen cents a copy.

October 1.—The Second, Phila., church held a special Harvest Home service. The church began its weekly Bible study meetings for the term.

October 7.—Brother and Sister D. M. Hofer, Chicago, sailed for New York on the S. S. American for Bremen, Germany, on their journey to Russia to aid in bringing relief under the direction of the American Mennonite Relief.

October 8.—Through the ministry of Rev. H. R. Voth, a class of eleven were instructed in the catechism, and eight were baptized on this date in the congregation at Alva, Okla. The services were held in a school house. A Sunday-school was organized.

October 5.—Bethel College reports an attendance of more than 200.

October 9.—The Mennonites in Tiege, Russia, write to the representative of the A. R. A. in Halbstadt, Brother C. E. Krehbiel: The practical food kitchens is what relieved our people in their direst need. The clothing came to us in the most opportune time, since for a long time we were unable to secure anything new; and everything we had was worn out. We therefore return our deepest appreciation and sincerest gratitude.

October 15.—Rev. P. R. Schoeder, of Berne, Indiana, began a series of meetings in Fortuna, Missouri.

October 17.—The Orphan Fund Conference, in charge of ladies of the Eastern District Conference, held sessions in the First Church, Philadelphia, Pa.

October 17.—Under this date Brother and Sister. Mr. and Mrs. Samuel T. Moyer write from India: We hope to get started on the new station in Phul-jar Raj as soon as possible after the buying of the land, and move into this territory sixty miles south of Janjgir. We plan to use the Ford, the money for which was given with such fine spirit by the C. E. Societies of the Eastern District, for extensive touring over the district—20 miles long and 12 miles wide, and especially for conveyance to the railroad station 75 miles distant, a base of supplies.

October 18.—The annual meeting of the Western District Conference began in a tent at the church of the Emmaus congregation near Whitewater, Kansas. The Emmaus, Zion, Swiss and Gnadenberg congregations were hosts to the conference. The evening speakers were Brethren P. P. Wedel, J. W. Kliewer, D. Harder and P. C. Hiebert of Tabor College. A collection taken for Russia amounted to $1,500.

October 18-20.—A the meeting of the Western District Conference, at Whitewater, Kansas, it was resolved that the Conference guarantee $3,000 for the colonizing of homeless Russian immigrants. The celebration of the 50th anniversary of the immigration to America was taken under consideration and it was resolved that Rev. J. W. Kliewer and Conference officers prepare plans for the celebration of the 50th anniversary.

October 19.—A missionary pageant, "The Two Masters," was being prepared by seven young women in the Pulaski, Iowa, church, to be given in November at a special service to celebrate the thirtieth anniversary of the organization of the Woman's Missionary Society. This society sent a box of articles to India in June, to Russia later in summer, and to Lame Deer, Montana, in the fall.

October 21.—This date marked the 75th anniversary of the first Mennonite Missionary organization—that of our Holland brethren doing work in Java and Sumatra.

October 22.—This was Education Day in the Eastern District Conference. Appropriate sermons dealing with the matter of education were delivered in the various churches.

October 22.—A week of special services began in the Mechanics Grove church, Lancaster county, Pa., when the Brethren A. S. Shelly,

V. B. Boyer, Jacob Snyder and Freeman Swartz had a part in the services.

October 22.—Rev. Freeman Swartz, pastor of the Schwenksville charge, and recently ordained to the office of Elder, celebrated the Lord's Supper with his congregation.

October 26.—Grace Church, Pandora, Ohio, has started a new venture in the line of a monthly church paper, Messenger of Grace.

October 26.—The Good Citizenship Committee of the Young People's Union of the Eastern District Conference issued a call for a full participation in the coming elections. The call says in part: "We would urge the various societies to bring to the attention of those of voting age in the churches the duty of voting as a part of their Christian citizenship. We trust the sisters in our congregations will avail themselves of their equal rights by going to the polls and thereby help to further the movements for higher morality and Christian citizenship."

November 5.—Otto and Evelyn (Winsky) Pankratz, mission candidates, were ordained in the Brudertal, Hillsboro, (Kansas) church. They take the place of Wiebe's at Birney, Montana. Brother and Sister Wiebe left the field on account of Brother Wiebe's illness.

November 5.—Fifty-one young people were added to the church at Haarlem, Holland, by baptism

November 7.—The Immigration Committee held a meeting at Newtown, Kansas. The matters considered related to the bringing out of Russia the 3000 Mennonites who are waiting to sail, permission to leave having been received from the Russian authorities.

November 10.—The Mennonite Historical Society held a meeting at Bluffton, Ohio, when Prof. Quiring gave an interesting talk on the Mennonites in Germany.

November 13.—David S. Roach, the faithful janitor of the First church, Philadelphia, for nine years, died this Monday morning, after spending Sunday at his post of duty, aged 77 years.

November 16.—This day was set aside at Bluffton College to be observed by the student Christian organizations as a day of prayer for Christian education and greater and better co-operation between schools and the church.

November 19.—Nineteen souls accepted the call of Christ and on this Sunday were baptized in the church at Ransom, Kansas. A series of meetings had been conducted by Rev. P. P Wedel.

November 19-December 3.—A series of revival meetings were conducted in the Chicago mission by Rev. P. R. Schroeder. The meetings were well attended and splendid interest manifested.

November 24.—An enthusiastic rally of the workers in our three Philadelphia Sunday-schools was held on this evening in the Second church. Brother Temple, superintendent of the Germantown school, presided.

November 25.—Sister Burkhalter writes from Los Angeles: Every Tuesday evening we hold girls' meetings. This crowd is made up mostly of foreigners. Wednesday evenings we have a meeting for boys which is well attended. Thursday afternoon we have a Bible class for women. On Thursday evening we have prayer meeting and Bible study. Friday afternoon we have a sewing class for girls.

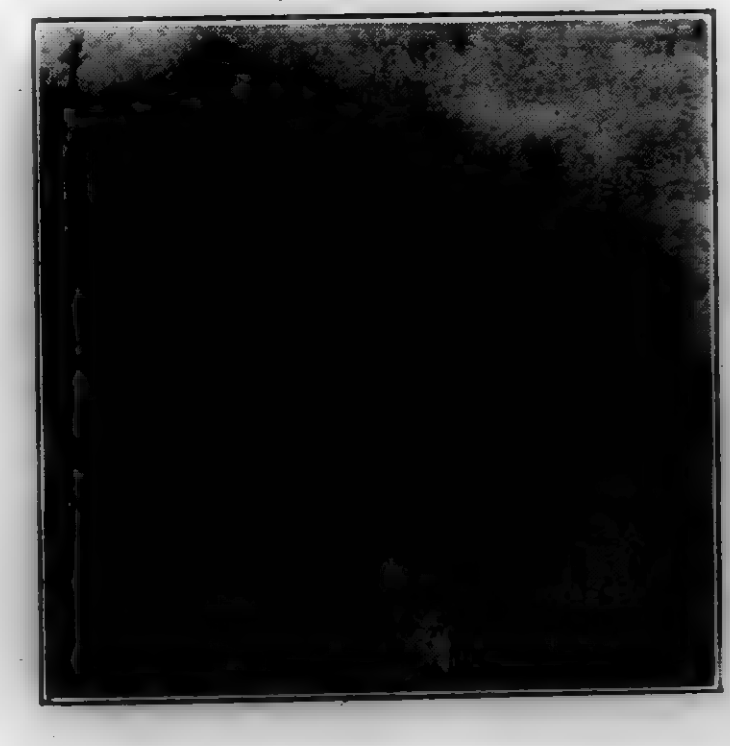
November 26.—Rev. J. W. Kliewer spent the day at the Hutchinson (Kansas) mission. Dinner was served at the church to about 100 people. A union revival meeting was planned in which the mission, the Presbyterian and the Brethren church were expected to participate.

November 26-December 3.—President J. E. Hartzler, of Witmarsum Seminary conducted a series of Bible lectures in Zion church, Donnellson, Iowa. Of activities in this church we note: The Sunday-school has an enrollment of 200, with 14 classes, including the teacher training class of 17. There are also a Junior C. E. Society of 29 members, and a Senior C. E. of 50 members. A Bible Study class is conducted every Thursday evening by Rev. Basinger, the pastor.

November 29.—Rev. P. H. Unruh, of the Alexanderwohl church, sailed for Russia. He was to become a member of the Mennonite Relief unit operating in Russia.

November 30.—Fourteen new members were recently added to the Souderton church, twelve by baptism and two by the right hand of fellowship.

November 30.—The annual All-Mennonite Sunday-school and C. E. convention of the



Upper Left—

GERMANTOWN, built in 1770. The crade of the Mennonite Church in America. This building was preceeded by a log meeting house built 1708.

Upper Right—

FLATLAND, built 1837. One mile east of Quakertown, Pa.

Middle—

SPRINGFIELD, built 1826, in Springfield township, Bucks County, Pa. The General Conference Mennonites and the (Old) Mennonites worship in this meeting house on alternate Sundays.

Lower Left—

The first meeting-house of the Schwenksville congregation, built of stone in the year 1818. This was replaced by a brick building on the same site in 1851. The present building was dedicated November 18, 1894.

Lower Right—

DEEP RUN, Bedminster township, Bucks County, Pa. Built 1849. Commodious, in good condition, and surrounded by a beautiful grove.

Bluffton and Pandora churches was held in the afternoon and evening in Grace church. The main addresses were by Prof. G. A. Lehmann and Prof. P. E. Whitmer.

November 30.—Brother P. A. Penner, who with Sister Penner, made their home at Moundridge, Kansas, during their furlough, preached the Thanksgiving sermon in the West Zion church. Rev. D. J. Brand, the pastor, had charge of the service in preparation for the Lord's Supper on the Sunday morning following. At this service, seven were received into church memership by letter. The church membership is 244.

December 5.—A ministerial conference was held in the Souderton (Pa.) church. Among topics discussed were these: —What program of evangelism is best suited to the Mennonite church? How to develop the spiritual life of church members.

December 10.—The South Dakota Sunday-school convention was held at the Friedensberg church, Avon, South Dakota, and was found to be a great help to the local school. The school has an enrollment of 140, in ten classes with a double force, one teacher and an assistant for a class.

December 10.—At the morning service in the First Church, Philadelphia, the pastor, Rev. Neuenschwander, gave a report on the great convention held in Toronto, Ontario, under the auspices of the World's League against Alcoholism. The sentiment in this church is strongly for prohibition and law enforcement.

December 13.—Rev. H. J. Krehbiel writes from Reedley, Cal.: There is not a Sunday, but we have from 6 to 20 visitors in our church. One of the original Russian delegates, Brother Esau, with wife and daughter, have located in Reedley. They have the right attitude toward their new home as all three of them are attending the night session at the high school to learn the English language.

December 14.—Brother and Sister Baergen write from Altoona, Pa.:—The attendance both in Sunday-school and church is very satisfactory, the interest is good as they are hungry for the word. We have also had a Sunday-school Teachers' Training Class every Friday evening. We go to Coupon every Sunday afternoon. The people there are glad for our coming.

December 20.—Brother Walter Kephart, who had recently moved into a Mennonite settlement at Yellow Pines, Alabama, writes: "We are getting along fine in the spiritual work in the settlement. Splendid interest is taken and quite a few of the natives are beginning to attend quite regularly." Brother Kephart was assisted by the General Conference Home Mission Board in making the beginnings in this work.

December 23.—Brother D. J. Unruh, stationed at Didsburg, Alberta., Canada, reports: "At the Christmas program given today the church was filled to the doors. Work was started at Sunnyslope with an English Sunday-school. This was in October."

December 25.—Just before the Christmas service closed in Zion Church, Souderton, (Pa.), the pastor, Rev. Reed Landis, was presented with a surprise purse of $175 from the congregation and school.

December 25.—On Christmas day, at Champa, India, ten souls were baptized in the compound church. Of these, six were won from heathendom and four are the sons and daughters of Christians. One of these heathens is the mother of a son, who was baptized in Janjgir by Brother P. A. Penner in 1917. On New Year's day, 72 souls were baptized in the leper church, all won from heathendom. After this ceremony not more than 70 non-Christians were left in the Leper Home.

December 31.—Re-opening services were held by the Sunday-school of the West Swamp church, (Pa.), after renovation of the Sunday-school room. Addresses were given by S. M. Rosenberger, of Philadelphia, and Rev. E. E. S. Johnson, pastor of the Hereford church. The pastor, Rev. P. E. Frantz, closed the service with a New Year's sermon.

1923.

January 1.—Rev. John M. Franz, pastor of Bloomfield, Montana, church, tendered his resignation. He was succeeded by Rev. Baergen.

January 1.—A correspondent from Upland, Cal., writes: "There is now a membership of 250. The men's chorus of some thirty voices and the choir of young people under the leadership of E. E. Yoder, are rendering splendid service to the church. The Sunday-school, led

by Rev. D. B. Hess, made fine progress during the year.

January 2.—The East Swamp church elected Rev. Reed Landis pastor. The church thus, for the time being, became part of the Souderton charge.

January 3.—The business meeting of the Upper Milford church, Zionsville, (Pa.) was held and it was found the year 1922 was a prosperous year. In the last three years $3,400 was raised by the congregation for the Thanksgiving fund.

January 4.—Prof. Quiring, of Witmarsum, was in the midst of a series of meetings in Grace church, Pandora, Ohio.

January 8.—Rev. Silas M. Grubb, pastor of the Second church, Philadelphia, and editor of The Mennonite, was in the Episcopal Hospital, Philadelphia, when he submitted to an operation for cataract. His condition after the operation was very promising and the surgeon announced that the operation was a success.

January 14.—Miss Elizabeth Unruh, about to enter upon her duties at the Altoona mission, spent the day with Rev. and Mrs. Peter Frantz in the Swamp and Quakertown charge, and the evening with Rev. Reed Landis and the flock at Souderton.

January 16.—Sister Elizabeth Unruh, called by the Home Mission Board and appointed for service in the City Mission in Altoona, (Pa.), was ordained in the historic Germantown church. Brother A. S. Shelly officiated in the ordination. Assisting him were Rev. N. B. Grubb, Rev. Reed Landis, and Rev. A. J. Neuenschwander.

January 18.—The Menno-Friendly Beneficial Association, an organization within the First Church, Philadelphia, had concluded its 21st year. The membership is 200. Total resources at the close of the fiscal year, December 31, 1922, were $9,523.54.

January 18.—The Executive Committee of General Conference had just published their budget. The following needs were shown: Foreign Mission Board, $122,998; Home Mission Board, $23,350; Emergency Relief Commission, $120,000. Total, $266,348.

January 18.—The choir of the First church, (Bluffton, O.) recently organized, numbers 150 members. They have been arranged in three groups. Each group is to furnish the music for one Sunday each month.

February 4.—At the evening service in the First church, Philadelphia, the principal speaker was Miss Suchen Wang, a Chinese student at the Woman's Medical College. She spoke of the wonderful work the missionaries are doing in her native land.

February 4-11.—A Bible Course was in progress at Bethel College. Rev. H. J. Krehbiel, of Reedley, Cal., was one of the speakers.

February 4-9.—The annual Bible lectures at Bluffton College and Witmarsum Seminary were given by Harris Franklin Rall, Ph. D., D. D., of Garrett Bible Seminary. The burden of the messages centered around God and man, and their relations to each other and the world, through Jesus Christ. The Workers Conference was addressed by Rev. William Kinsinger, a missionary of the Central and Defenseless Conferences, in Africa; Prof. Hiebert, of Tabor College; Rev. J. W. Kliewer, and Missionary P. A. Penner, senior missionary of our conference in India.

February 5-9.—Among the speakers at the Moody Bible Institute during Founders' Week, was Rev. W. S. Gottshall, president of the Home Mission Board.

February 5.—At the Newhopedale Church, Meno, Okla., the catechetical class of eighteen persons, instructed by Elder H. H. Schmidt, were received into church membership by baptism and several more were received by letter. Rev. J. W. Kliewer visited this church on November 3.

February 18.—The Student Volunteer Band, of Bethel College, gave an excellent program in the Halstead, Kansas, church.

March 3.—The Men's Bible Class of the First Church, Philadelphia, held its annual banquet in the Y. M. C. A. Eighty men were in attendance. The principal speaker was Rev. Hartzler, of Witmarsum Seminary.

March 6.—A ministerial conference was held in Bethany church, Quakertown, Pa. Among topics discussed were support of Witmarsum Seminary and what control should our conference exercise over ordination of ministers?

March 8.—For the committee of C. E. Societies that is endeavoring to raise $10,000 for the new mission station in India, A. D. Unruh reports: "We are glad to report that there

has been paid in about $5500, and that many societies are still busy with their collections." The Mission Board at its last meeting decided to forward $5000 to the fund at this time so that a tract of land may be purchased, and preparation work to building may be done. Let us, therefore, have the remaining portion paid in by October of this year. We as a committee are of the firm opinion that our C. E. Societies having taken this work up, will stay with it until the proposed new station is a realty.

March 6, 7.—Rev. P. R. Aeschliman, on his way to Monroe, stopped at Salem church, Ruff, Wash., and delivered two sermons. In the middle of February a series of meetings in which Rev. Aeschliman was participating were interrupted by a heavy snow storm which drifted and blocked all east and west roads.

March 20.—The Ladies' Aid Society of the First Church, Philadelphia, celebrated the 41st anniversary.

March 22.—Brother C. F. Claasen, treasurer of the Emergency Relief Commission and Assistant Treasurer of the Foreign Mission Board, submitted to an operation at the Bethel hospital, in his home town, recently.

March 22.—The community greatly enjoyed the concert given by the Men's Glee Club of Bethel College in the Halstead, Kansas, church.

March 23.—The Ladies' Aid Society of the Second Church, Philadelphia, celebrated its 24th anniversary.

March 25.—Eleven young people were baptized upon confession of their faith and received into membership of the Halstead, Kansas, church, Rev. H. J. Unruh, pastor.

March 25.—The mixed chorus of Grace, Pandora, Ohio, together with the choir from St. John's church, gave the Easter cantata. The Seven Last Words of Christ, in Grace church. It was well received by an appreciative audience.

March 25-30.—Union meetings were held in Berne, Indiana. Dr. Frank Grether, of the Reformed Mission House, Plymouth, Wis., was the able speaker. There were two daily well-attended services. On Easter Sunday morning the Mennonite church observed the Lord's Supper. Dr. Grether's sermons during passion week were a good preparation for the occasion.

March 31.—Looking up the records of the past, it was found that the legal title to the property of the old Germantown church had lapsed into uncertainty. A charter was applied for and obtained, forming the members of the congregation into a corporate body under the laws of the state. Then an official resurvey of the lot was made, and a deed executed, legally approved and recorded, giving a clear title to the property.

April 1.—Five new members were received into fellowship of the First church, Chicago, on Easter day. One came in by baptism, a noble Christian girl coming from an excellent home. The other four were mothers who came in by the right hand of Christian fellowship. "It was one of the great days in the history of the Mission," wrote Rev. W. W. Miller, the pastor.

April 1.—In the Hereford church, (Pa.) 20 were admitted by baptism and two by letter, bringing the church membership to 238. Rev. Elwood Shelly has been made assistant to Rev. Johnson, the pastor in charge.

April 1.—Six young people were received into the West Swamp, (Pa.) church. Re-opening services, after renovation, were held in the church on April 8. The speakers were Rev. Neuenschwander, Philadelphia, and Dr. O. S. Kriebel, of Perkiomen Seminary.

April 1.—Twenty-five new members were added to the membership of the First Church, Philadelphia, Pa. Of these eighteen were baptized and seven received by right hand of fellowship.

April 2.—Rev. P. R. Schroeder began a series of gospel meetings in Altoona.

April 8.—The historic Mennonite church in Germantown, recently underwent considerable renovation and improvement, including installation of electric lights.

April 9-10.—Brother Kroecker, editor of the Friedenstimme, in Halbstadt, Russia, visited with the congregation in Beatrice, Neb. He still showed the marks of his suffering from his death flight, which took him eight months.

April 13.—Seven young persons united with the church by baptism and ten others by letter at the Upland, (Cal.) church, Rev. Horsch, pastor.

April 26.—Construction work on the men's

dormitory at Bluffton College, Ohio, began last week. The building is to be completed by September 18. There will be 51 rooms.

May 1.—A new book by Dr. J. H. Langenwalter, of Bethel College, "The Charge of the Church of Jesus Christ to You," has come from the press. Its contents are: I. Individual Prospective Teachers; II. Members of a Group of Teachers; III. Leaders of Groups; IV. Servants of God. Price is one dollar. The Mennonite Book Concern.

May 6-8.—The Eastern District Conference held sessions in the Schwenksville church. The retiring president, Rev. Reed Landis, preached the conference sermon. Isaiah W. Gross, Rev. N. B. Grubb and Ely R. Fretz were elected to the Board of Managers of the Old Folks' Home. The support of the Home was given much consideration. A budget of $10,000 was launched, the proceeds of which are to be applied as follows: 50 per cent. for use of the Home, 30 per cent. for education, including support of Witmarsum chair, and 20 per cent. for Home Mission and Conference activities. Brother J. D. Moyer, financial secretary of the Thanksgiving Fund reported total receipts, $40,797.24. The Orphan Cause report showed a balance of $2,140.48 in the treasury.

May 7.—Brother Harvey Bauman, of the West Swamp (Pa.) church, one of our missionary students, graduated from Jefferson Medical College, Philadelphia.

May 13.—Missionary P. A. Penner preached the baccalaureate sermon for the Moundridge high school class of 1923. There were 24 graduates, 16 of whom were Mennonites.

May 20.—Seventeen young people, who had declared their willingness to surrender their hearts to the Lord, and had been instructed in the Bible and catechism by Bishop Franz Albrecht, were baptized and received into church membership at Beatrice, Neb.

May 20.—Thirty-six persons were received into membership of the Reedley, California, church, twenty-seven by baptism and nine by letter. In the evening the male chorus of 28 members favorably known in that section of the state, gave a sacred concert under the leadership of Brother C. E. Mueller.

May 20.—Thirteen young people were received into membership by baptism in the Wayland (Iowa) church.

May 20-22.—The 17th annual meeting of the (Old) Mennonite Board of Missions and Charities was held near Greentown, Ind. Reports indicate that nearly $200,000 were spent in relief work, while the Mennonite Central Committee distributed over $1,000,000 in relief in Russia and among other European sufferers.

May 25.—Commencement exercises were held at Witmarsum Seminary. A class of nine received degrees from the institution. Exercises began on the 20th inst., when President Hartzler preached the baccalaureate sermon in the First Church, Bluffton. Prof. Amos Ebersole Kreidler, of Goshen College, delivered the main address at the commencement on "The Task of the Minister." Those receiving the degree of Bachelor of Divinity are: Austin R. Keiser, Milford Square, Pa.; Leroy Mitchell, Lima, O.; John Milton Regier, Pandora, O.; Arthur S. Rosenberger, Philadelphia, Pa.; John D. Warkentin, Mountain Lake, Minn.; and John Roscoe Wedel, Buhler, Kan.

May 27.—Rev. D. C. Stucky and several of his workers of the Rescue Mission at Detroit, Mich, sang and spoke at the morning service in the Berne (Ind.) church. In the evening 125 singers rendered the oratorio "Creation." It was heard by an audience estimated at 2500.

May 30.—The Young People's Convention of the Eastern District was held in Zion church, Souderton. Two sessions, a morning and afternoon, were held and an interesting program rendered. The principal address was by Rev. Reinhold Reimer, President of the Moravian Seminary, Bethlehem, whose theme was: "The Young Woman and the Church."

May 31.—Rev. G. T. Soldner, pastor of the Summerfield (Ill.) congregation, accepted a call to the pastorate of the Zion church, Souderton, Pa.

June 1.—Missionary Mahlon Lapp of the (Old) Mennonite Mission in India, passed to his eternal reward, after continuous service in the field since 1901.

June 6.—The third annual Get-together Meeting of the Iowa Mennonite churches was held in the Pulaski church. Among those participating were Rev. Elmer Basinger, J. Alvin Baughman, Rev. A. S. Bechtel, Rev. P. K. Regier, Miss Goldie Lowenberg, Rev. Henry Fast and C. C. Sommer.

June 10.—Brother Arthur S. Rosenberger,

who was called to the pastorate of St. John's church, Bluffton, O., was ordained to the gospel ministry in the historic Germantown church. The ordination was given at the hands of Rev. A. S. Shelly assisted by Rev. N. B. Grubb and A. J. Neuenschwander. An installation service was held at the St. John's church on the evening of June 24.

June 12.—Mr. C. E. Krehbiel arrived in Manitoba. He proposed to extend his trip to British Columbia, Washington, Oregon and California. His purpose is to give a report to the churches of the relief work done in Russia.

June 17.—Children's day was observed in the Pulaski, Iowa, church. There was a profusion of flowers and a fine program. A catechetical class of eight had been organized the previous Sunday.

June 17-20.—The Pacific District Conference held sessions in the Meno church, Washington. President Albert Claassen opened the session and Rev. Baumgartner preached the conference sermon. The different themes showed the necessity of unity in the work, of Scripture knowledge, of Home training, and of adherence to Christian teaching.

June 20.—Dr. Langenwalter and Missionary P. A. Penner spoke at services at Aberdeen, Idaho. Paul A. Wenger returned from Bible School in Los Angeles to take up work in the church. The Daily Vacation Bible School was in progress with an enrollment of 50.

June 28.—The Mennonite Memorial church, Altoona, (Pa.) was conducting a Daily Vacation Bible School. There was a good enrollment and much interest.

July 1.—At Ebenezer church, Bluffton, Ohio, it was decided by over two-thirds majority to have the morning service alternately English and German. Since April 1, the former pastor of the Ebenezer-St. John's charge, Rev. W. S. Gottshall, has charge of Ebenezer only. On April 8, eleven young people were admitted to this congregation by baptism.

July 2.—A correspondent from Halstead, Kansas, reports:—On April 15, Mr. C. E. Krehbiel gave an interesting report of his work; on April 29, Miss Marian Penner spoke on phases of India life; on May 3, the Artiste Trio of Stuttgart gave a sacred concert; on May 22, the Daily Vacation Bible School opened; on June 2, Brother Krehbiel gave a return engagement with further reports on Russia.

July 8.—The Ladies' Missionary Society of the Springfield (Pa.) church held an interesting missionary service. Mrs. Ely R. Fretz, president, had charge. Rev. Reed Landis gave an interesting address. The Swamp Male Quartet furnished music.

July 18.—Rev. G. M. Baergen and Rev. Daniel Gerig were ordained to full Eldership at Altoona and Upper Poplar Run, (Pa.) respectively. Ordination was at the hands of Rev. Jacob Snyder assisted by Rev. A. S. Shelly.

July 19.—Rev. M. M. Lehman succeeded Rev. W. W. Miller in the work at the Chicago Mission.

July 22.—Brother Austin Keiser, who was called to the pastorate of the Salem church, Dalton, Ohio, was ordained at the gospel ministry in the West Swamp (Pa.) church. Ordination was at the hands of Rev. A. S. Shelly.

July 29.—Brother and Sister Floyd Pannabecker, of Bluffton College, were ordained as missionaries to go to the China field. The ordination took place at Salem church, near Dalton, Ohio.

July 29.—A Daily Vacation Bible School closed a very successful session in the First church, Philadelphia.

August 11.—The annual S. S. Convention of the Eastern District Conference was held at Deep Run church, Rev. A. M. Fretz, pastor. Dr. Harvey Bauman, missionary student, was president. Work with Juniors and Devotional giving were a few of the practical subjects discussed.

August 23-25.—The Middle District Conference held sessions at Donnellson, Iowa. Rev. J. M. Regier preached the conference sermon. Rev. J. F. Balzer gave a series of Bible Talks. Important committees reporting were those on Evangelization, Forward Movement, Education, and Witmarsum Seminary.

August 26.—At the Christian Endeavor meeting in connection with the Middle District Conference, Mr. F. D. G. Walker, the silver tongued Field Secretary of the Illinois Christian Endeavor Union, gave an address.

August 26.—The S. S. Convention of the Middle District was held at Donnellson, Iowa. P. P. Wenger presided. Rev. P. R. Schroeder gave an illustrated talk on the rights of the child.

Junior Christian Endeavor Prayer Topics for 1924

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Prepared by the Interdenominational Young People's Commission

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JANUARY

1. Our Plans for the New Year. (Consecration meeting.) II Pet. 1:1-8.
13. 1. Jesus Beginning His Work: His Baptism. Matt. 3:13-17.
20. Christ's Heroes and Heroines in Africa. Acts 8: 26-31.
27. Samuel: the Boy Who Helped in God's House. I Sam. 3:1-10. (Beginning Christian Endeavor Week.)

FEBRUARY

3. What Christian Endeavor Does for Juniors. I Tim. 4:12-16. (Christian Endeavor Day. Decision Day.)
10. 2. A Great Victory: His Temptation. Matt. 4:1-11.
17. Worshipping God through Song, Bible-Reading and Prayer. John 4:19-24.
24. Christ's Heroes and Heroines in China. I Chron-16:23-29.

MARCH

2. 3. Jesus Helping Others. Mark 5:21-24, 35-42. (Consecration meeting.)
9. Doing Our Daily Tasks Promptly. Matt. 25:1-10.
16. Love, the Greatest Thing in the World. I Cor. 13:1-13.
23. The Meaning of Church Membership. Matt. 18: 20; Eph. 5:1, 2.
30. Christ's Heroes and Heroines in India. Ps. 2:1-12

APRIL

6. 4. Some Things Jesus Taught. Matt. 5:1-12; 6:24. (Consecration meeting.)
13. Christ's Heroes and Heroines in Japan. Matt. 9:35-38.
20. Jesus Is Alive—to Help Me. Rom. 6:9, 10; Heb. 7:25. (Easter meeting.)
27. The Best Use of the Lord's Day. Rev. 1:10; Luke 4:16; Exod. 20:8-11.

MAY

4. 5. Jesus in the Home of His Friends. Luke 10. 38-42. (Consecration meeting.)
11. Making Our Homes Happy. Eph. 6:1.4. (Mother's Day.)
18. Work and Play. Eccl. 9:10; Zech. 8:5.
25. Christ's Heroes and Heroines in the Islands. Ps. 97:1, 6, 7.

JUNE

1. 6. Doing What Jesus Asks Us to Do. John 2:5; 15:14. (Consecration meeting.)
8. The Evil of Intoxicating Drink. Prov. 23:29-32.
15. Bible Verses That Have Helped Me. II Tim. 3:14-17.
22. Daniel, the Man Who Faced Lions. Dan. 6:10, 16-22.
29. Christ's Heroes and Heroines in Our Country. Mark 1:6, 7.

JULY

6. 7. How Jesus Showed His Love. Mark 10:13-16; John 13:1. (Consecration meeting.)
13. Gideon, the Boy Who Obeyed. Judges 7:1-22.
20. How Can We Help One Another? Gal. 6:2; Mark 2:1-5.
27. David, the Shepherd Boy Who Was Unafraid. I Sam. 17:4-11, 32-40, 48-50.

AUGUST

3. 8. Jesus Showing His Patience. Luke 22:50, 51; John 18:10, 11. (Consecration meeting.)
10. Hearing and Doing. Matt. 7:24-27.
17. How Kindness and Unkindness Are Shown. Luke 10:30-37.
24. Never Give Up! I Kings 18:41-45.
31. How Jesus Guides Us. Ps. 32:8, 9. John 10:9. 11, 27.

SEPTEMBER

7. 9. Jesus' Kindness to His Enemies. Matt. 5:43-48. (Consecration meeting.)
14. Our Heavenly Father's Presence and His Care for Us. Matt. 6:26-34.
21. Some Bible Prayers and How to Use Them. Ps. 19:14; 51:10; Matt. 6:9-13.
28. Helping Christ's Neglected Children in Our Cities. Matt. 23:37.

OCTOBER

5. 10. Jesus Giving His Life for Us. Mark 15:22-28; John 10:11-18. (Consecration meeting.)
12. Good Rules for Daily Living. Eph. 4:32; Matt. 7:12.
19. Helping Christ's Neglected Children Outside Our Cities. Acts 1:8.
26. How Cigarettes Poison Mind and Body. I Cor. 6:19, 20.

NOVEMBER

2. 11. Jesus Living Again. Matt. 28:1-8; Acts 1:9. (Consecration meeting.)
9. Esther, a Girl Who Saved Her People. Esther 4:13-16; 7:2, 3.
16. What Does the Peldge Demand and Why Should We Keep It? Jer. 31:33, 34.
23. Count Your Blessings! What Are They? Ps. 103:1-5. (Thanksgiving meeting.)
30. Helping Christ's Neglected Children in Bible Lands. Jas. 1:22.

DECEMBER

7. Reverence in God's House. Hab. 2:20; Matt. 21:12, 13; Ps. 29:2. (Consecration meeting.)
14. Juniors' Love-Gifts for the King. Matt. 25:31-40
21. 12. The Birth of Jesus. Matt. 2:1-11.
28. The Best Thing in the Past Year. Ps. 126:3; Acts 14:26, 27.

The Eastern District Conference and Auxiliary Organizations

ORGANIZATION OF EASTERN DISTRICT CONFERENCE, 1923-1924

OFFICERS:—

President, A. J. Neuenschwander, 2416 N. 6th Street, Phila., Pa.
Secretary, A. M. Fretz, Perkasie, Pa.
Treasurer, I. K. Freed, Souderton, Pa.

PROGRAM COMMITTEE:—

D. M. Landis	Term	Expires	1924
F. H. Swartz	"	"	1925
V. B. Boyer	"	"	1926

HOME MISSION AND CHURCH EXTENSION:—

Jacob Snyder	Term	Expires	1924
E. Y. Fretz	"	"	1924
Herbert Stauffer	"	"	1925
V. B. Boyer	"	"	1925
A. S. Shelly	"	"	1926
S. M. Rosenberger	"	"	1926

PUBLICATION COMMITTEE:—

U. S. Stauffer	Term	Expires	1924
S. M. Grubb	"	"	1925
S. M. Rosenberger	"	"	1926

BUILDING FUND COMMITTEE:—

D. M. Landis	Term	Expires	1924
William Deusch	"	"	1925
I. K. Freed	"	"	1926

EDUCATIONAL COMMITTEE:—

S. M. Grubb	Term	Expires	1924
A. J. Neuenschwander	"	"	1924
V. B. Boyer	"	"	1925
P. E. Frantz	"	"	1925
S. M. Rosenberger	"	"	1926
A. S. Shelly	"	"	1926

BOARD OF HOME MANAGERS:—

J. B. Bechtel	Term	Expires	1924
J. B. Clemens	"	"	1924
H. B. Kratz	"	"	1924
James H. Shelly	"	"	1925
Aaron Bauer	"	"	1925
Allen E. Bleam	"	"	1925
N. B. Grubb	"	"	1926
Ely R. Fretz	"	"	1926
I. W. Gross	"	"	1926

TREASURER OF "HOME" FUNDS:—

John D. Moyer ..... Term Expires 1924

ORPHAN CAUSE COMMITTEE:—

R. F. Landis	Term	Expires	1924
D. W. Landis	"	"	1925
Freman Swartz	"	"	1926

SUNDAY-SCHOOL COMMITTEE:—

Norman Berkey	Term	Expires	1924
S. M. Grubb	"	"	1925
Jacob R. Fretz	"	"	1926

TRUST FUND AND FINANCIAL BOARD:—

A. J. Neuenschwander	Term	Expires	1924
I. K. Freed	"	"	1924
J. D. Moyer	"	"	1924
J. B. Bechtel	"	"	1924

CONFERENCE HISTORIAN:—

N. B. Grubb

AUDITORS:—

H. M. Detweiler, Erwin Weiss

OFFICERS OF THE BROTHERHOOD

President	Seward M. Rosenberger, 4915 Knox St., Philadelphia, Pa.
Vice-President	Maxwell H. Kratz, Esq.
Treasurer	John D. Moyer, Souderton, Pa.
Secretary	Erwin Weiss, Box 74 A, Willow Grove, Pa.
Asst. Secretary	Harry M. Detweiler, Souderton, Pa.

ORGANIZATION OF YOUNG PEOPLE'S UNION

President — Allen R. Fretz, Deep Run
624 Columbia Ave., Lansdale, Pa.
Vice-President — William G. Geisinger, Quakertown
Richlandtown, Pa.
Recording Sec'y, Miss Myrtle Weikel, East Swamp
Quakertown, R. F. D.
Corresponding Sec'y, Miss Florence Roth,
Quakertown, R. F. D. West Swamp
Treasurer — Howard Bergstresser, Souderton
Souderton, Pa.

Junior Sec'y — Miss Grace Kraemer, 1st Phila.
3620 N. Camac St., Philadelphia, Pa.
Mission Sec'y — Norman K. Berky, Allentown
1331 Linden St., Allentown, Pa.
Chorister — John Latshaw, Bally
Bally, Pa.
Pianist — Miss Mabel Merkel, West Swamp
Quakertown, R. F. D.

COMMITTEES:—

Mission:—Norman K. Berky, Walter Temple, Norman Schantz.
Good Citizenship:—Jacob R. Fretz, Erwin Weiss, Fannie Landis.
Prayer Fellowship:—S. M. Rosenberger, Howard Nyce, Clarence Shelly.

ORGANIZATION OF SUNDAY SCHOOL CONVENTION

President	Walter Temple, Germantown, Phila.
Vice-President	Harold Rosenberger, West Swamp
Secretary	Lena Leber, Souderton, Pa.
Asst. Secretary	Mae Moyer, Quakertown, Pa.
Treasurer	Jacob Fretz, Deep Run
Field Secretary	S. M. Rosenberger, First Phila. 4915 Knox St., Philadelphia

SOCIETY FOR THE CARE OF ORPHANS

Hon. President	Mrs. Henry Detweiler, Souderton
President	Mrs. Samuel Gross, Plumsteadville
Vice-President	Mrs. Annie Moritz, Philadelphia
Secretary	Miss Ada M. Landis, Perkasie
Treasurer	Mrs. Chas. H. Moyer, 2017 Medary St., Phila.

Eastern District Conference Statistics

Congregations	No. of Members	Additions	Loss	S. S. Membership	C. E. & Y. P. Membership	Ladies' Societies Membership	Money Raised by the Congregations	Money Collected by S. S.	Money Collected by C. E. & Y. P. Societies	Ladies' Aid and Sewing Societies	For Mennonite Home
Allentown	123	12	3	142	7 12	20	$3,474.43	$761.50	$.....	$107.08	$.....
Altoona	53	..	..	135	.. 44	...	75.00	129.50	.....	.....	.....
Barrville	34	..	..	57	.. 20	...	39.37	58.12	.....	.....	.....
Bowmansville	33	1	..	...	.. ..	...	112.75	.....	.....	.....	10.00
* Bertolet	...	..	..	...	.. ..	...	37.50	.....	.....	.....	.....
Boyertown	32	..	..	...	.. ..	...	149.00	.....	.....	.....	.....
Deep Run	208	3	5	80	.. 25	8	1,568.44	70.00	102.16	40.00	20.00
East Swamp	76	..	4	97	.. 20	18	650.59	266.96	87.39	93.51	36.00
Flatland	29	..	1	118	.. ..	18	435.00	86.00	.....	.....	20.00
Germantown	27	3	..	40	3 15	...	635.52	66.03	14.46	51.99	10.50
Hereford	215	16	5	157	15 36	45	3,140.39	489.21	102.76	608.03	153.47
Man's Choice	41	..	2	60	.. ..	...	43.52	47.98	.....	.....	.....
Mechanics Grove	22	No report									
Napier	79	..	..	80	.. 25	...	62.43	42.82	.....	.....	.....
Perkasie	43	..	..	40	.. 10	20	346.20	107.55	25.00	38.75	.....
I Philadelphia	459	31	17	473	22 40	114	6,427.21	865.71	102.58	248.47	325.15
II Philadelphia	155	5	..	164	5 12	24	1,917.47	364.26	25.00	338.14	24.48
Quakertown	94	4	1	140	1 40	22	1,518.59	263.63	132.03	65.10	18.25
Roaring Springs	109	5	3	90	.. 20	...	278.00	187.52	.....	.....	.....
Saucon	38	..	..	50	No report						
Schwenksville	250	9	3		60 ..	...	2,085.15	117.35	.....	.....	.....
Smith Corner	29	..	..	45	.. 25	...	54.00	.....	8.00	.....	49.85
Souderton	320	26	5	312	15 50	25	5,780.50	1212.63	260.62	75.00	143.90
Springfield	36	..	1	40	.. ..	6	346.61	81.53	.....	.....	28.00
Upper Milford	136	..	2	140	.. 25	15	2,491.85	122.86	133.52	.....	.....
West Swamp	154	8	9	209	6 60	31	1,222.62	586.62	129.08	100.00	50.00

Middle District Conference Statistics

NAME OF CHURCH and LOCATION	MEMBERS	ELDER
Apostolic, Trenton, Ohio	*242	John E. Amstutz
Bethel, Fortuna, Mo.	161	Peter P. Hilty
Emmanuel, Noble, Iowa	*286	Peter K. Regier
First, Berne, Ind.	994	Peter R. Schroeder
First, Bluffton, Ohio	*311	Samuel M. Musselman
Grace, Pandora, Ohio	*329	John M. Regier
Pulaski, Pulaski, Iowa	*235	Andrew S. Bechtel
Salem, Dalton, Ohio	*170	Austin R. Keiser
Summerfield, Summerfield, Ill.	*151	Grover T. Soldner
St. John's, Pandora, Ohio	*664	Arthur S. Rosenberger
Ebenezer, Bluffton, Ohio		William S. Gottshall
Wadsworth, Wadsworth, Ohio	*188	L. L. Miller
Wayland, Wayland, Iowa	*283	Peter K. Regier
Zion, Donnellson, Iowa	217	Elmer Basinger

*Those marked (*) are figures taken from the previous year's report. New reports have come in from only three churches.

Western District Conference Statistics

NAME OF CHURCH and LOCATION	MEMBERS		ELDER
Alexanderwohl, Goessel, Kansas	....	....	....P. H. Unruh
Arlington, Arlington, Kansas	....	....	....J. P. Linscheid
Beatrice, Beatrice, Neb	....	....	....Franz Albrecht
Bergtal, Corn, Okla	....	....	....John Flaming
Bergtal, Paronee Rock, Kan	....	....	....P. H. Dirks
Bethanien, Kingman, Kan	....	....	....C. J. Voran
Bethel, Hydro, Okla	....	....	....P. Nachtigal
Bethel College, Newton, Kan	....	....	....J. W. Kliewer
Bethlehem, Hooker, Okla	....	....	....
Bethel, Perryton, Texas	....	....	....
Brudertal, Hillsboro, Kan	....	....	....W. J. Ewert
Buhler, Buhler, Kan	....	....	....P. R. Voth
Burrton, Burrton, Kan	....	....	....H. P. Krehbiel
Canton, Canton, Kan	....	....	....
Christian, Moundridge, Kan	....	....	....P. P. Wedel
Deer Creek, Deer Creek, Okla	....	....	....Gerhard Friesen
Ebenezer, Gotebo, Okla	....	....	....
Ebenfeld, Montezuma, Kan	....	....	....
Eden, Inola, Okla	....	....	....
Einsiedel, Hanston, Kan	....	....	....C. E. Hirschler
Emmaus, Whitewater, Kan	....	....	....Gust. Harder
First Mennonite, Geary, Okla	....	....	....H. Riesen
First Mennonite, Newton, Kan	....	....	....J. E. Entz
Friedensau Church, Perry, Okla	....	....	....John Lichti
Friedenstal, Tampa, Kan	....	....	....H. H. Schmidt
Friedensfeld, Lorena, Okla	....	....	....H. J. Gaede
Garden Township, Moundridge, Kan	....	....	....N. R. Kaufmann
Gnadenberg Whitewater, Kan	....	....	....G. N. Harms
Goessel Mennonite, Goessel, Kan	....	....	....
Greensburg, Greensburg, Kan	....	....	....
Gruenfeld, Carnegie, Okla	....	....	....
Halstead Mennonite, Halstead, Kan	....	....	....H. T. Unruh
Hebron, Buhler, Kan	....	....	....A. M. Martens
Herold, Bessie, Okla	....	....	....Jakob Jantzen
Hillsboro Mennonite, Hillsboro, Kan	....	....	....J. H. Epp
Hoffnungsau, Inman, Kan	....	....	....Abraham Ratzlaff
Hoffnungsfeld, Moundridge, Kan	....	....	....Gust. Ensz
Hoffnungsfeld Eden, Moundridge, Kan	....	....	....C. J. Goering
Inman Mennonite, Inman, Kan	....	....	....
Johannestal, Hillsboro, Kan	....	....	....John Plenert
Kidron, Taloga, Okla	....	....	....
Lehigh, Lehigh, Kan	....	....	....
Medford, Medford, Okla	....	....	....John Lichti
Menno, Watova, Okla	....	....	....
Mennoville, El Reno, Okla	....	....	....
Neufriedensberg, Vona, Colo	....	....	....
Neuhoffnungstal, Meno, Okla	....	....	....H. U. Schmidt
Palm, Lake Charles, La	....	....	....
Pretty Prairie, Pretty Prairie, Kan	....	....	....N. W. Bahnmann
Saron, Orienta, Okla	....	....	....
Nebo, Meade, Kan	....	....	....
Ransom, Ransom, Kan	....	....	....
Schoental, Kismet, Kan	....	....	....
Schweitzer, Whitewoter, Kan	....	....	....John Roth
Sichar, Cordell, Okla	....	....	....
Tabor, Goessel, Kan	....	....	....P. H. Richert
West Zion, Moundridge, Kan	....	....	....D. J. Brand
Zion's Church, Elbing, Kan	....	....	....H. J. Dyck
Zoar, Goltry, Okla	....	....	....

Northern District Conference Statistics

NAME OF CHURCH and LOCATION	MEMBERS	ELDER
Bethesda, Henderson, Nebr.	443	H. H. Epp
Bethesda, Marion, S. Dak.	206	Derk P. Thiessen
Bethanien, Freeman, S. Dak.	181	S. P. Prieheim
Bethel, Mt. Lake, Minn.	331	H. H. Regier
Bergfelder, Mt. Lake, Minn.	162	David P. Eitzen
Bethel, Dalton, S. Dak.	80	Jacob A. Thiessen
Bethlehem, Bloomfield, Mont.	159	John Bargen (Minister)
Friedensberg, Avon, S. Dak.	100	David A. Schultz
First Mennonite, Mt. Lake, Minn.	306	Isaac I. Dick
First Mennonite, Butterfiield, Minn.	53	Jacob Stoesz
Mennonite, Hydro, Mont.	14	None
Salem, Freeman, S. Dak.	306	E. J. Neuenschwander
Salem Zion's, Marion, S. Dak.	323	Alfred P. Waltner
Salem, Wisner, Nebr.	50	None
Salem, Munich, N. D.	110	N. F. Toews
Schweizer, Alsen, N. D.	80	N. F. Toews
First Mennonite, Lostwood, N. D.	35	John Warkentin (Minister)
Mennonite, Butterfield, Minn.	80	Peter J. Friesen (Minister)

Pacific District Conference Statistics

NAME OF CHURCH and LOCATION	MEMBERS	ELDER
First Mennonite, Aberdeen, Idaho	147	M. J. Galle
Mennonite Mission, Los Angeles, Cal.	57	Albert Claassen
First Mennonite, Upland, Cal.	261	M. Horsch
Gemeinde zu Menno, Menno	90	D. D. King
Emanuel's Gemeinde, Pratum, Oregon	140	S. S. Baumgartner
First Mennonite, Monroe, Wash.	79	Without Pastor & Elder
Colfax Gemeinde, Colfax, Wash.	60	P. R. Aeshliman
San Marcos, Paso Robles, Cal.	65	F. F. Jantzen
First Mennonite, Paso Robles, Cal.	50	C. Hee
Zion, Dallas, Oregon	50	John M. Franz
Emanuel's Gemeinde, Aberdeen, Idaho	98	John Toews, Minister
Mennoniten Gemeinde, Escondido, Cal.	10	H. D. Voth, H. Adrian, Min.
Salem's Gemeinde, Ruff, Wash.	42	D. D. King, Lind.
First Mennonite, Reedley, Cal.	326	H. P. Krehbiel
Woodlake, Calif.	These three are, or will be, organized, but did not send representatives nor proxies. Have therefore no data as to membership. They are without ministers and pastors, and our churches in vicinity take care of them at present time.	
Shasta, Calif.		
Minidoka, Idaho		

THE GENERAL CONFERENCE

The following is the organization of 1923. The Year Book having been issued previous to the meeting of Conference, quite a number of changes may be made.—Pub. Committee.

OFFICERS OF CONFERENCE

Chairman - - - H. J. Krehbiel, Reedley, Calif.
Vice-Chairman - P. P. Wedel, Moundridge, Kan.
Secretary - - J. R. Thierstein, Bluffton, Ohio

EXECUTIVE COMMITTEE OF CONFERENCE

Rev. H. J. Krehbiel, President, Reedley, Calif.
Dr. J. R. Thierstein, Secretary, Newton, Kansas
Rev. P. P. Wedel, Vice-President, Moundridge, Kan.
Rev. J. W. Kliewer, Newton, Kan.
Rev. W. S. Gottshall, Bluffton, Ohio
Rev. N. B. Grubb, Philadelphia, Pa.
Dr. S. K. Mosiman, Bluffton, Ohio
Rev. John Lichti, Deer Creek, Okla.
Rev. G. N. Harms, Whitewater, Kan.

PROGRAM COMMITTEE

	Term Expires
Chairman, J. J. Balzer, Mountain Lake, Minn.	1926
Secretary, J. B. Epp, Pretty Prairie, Kan. -	1923
E. J. Hirschler, Bluffton, Ohio - - - - -	1929

STATISTICIAN

Franz Albrecht, Beatrice, Nebr. - - - 1923

BOARD OF TRUSTEES

Chairman, G. N. Harms, Whitewater, Kan. -	1923
Secretary, J. W. Krehbiel, Moundridge, Kan.	1923
Treasurer, C. F. Claassen, Newton, Kan. - -	1929
D. D. King, Pandora, Oho - - - - -	1929
J. D. Moyer, Souderton, Pa. - - - -	1929
D. C. Krehbiel, Reedley, Calif. - - - -	1926
A. M. Fretz, Perkasie, Pa. - - - -	1923
H. P. Goertz, Glandale, Calif. - - - -	1926
Abr. Ratzlaff, Moundridge, Kan. - - - -	1926

BOARD OF FOREIGN MISSIONS

Chairman, J. W. Kliewer, Newton, Kan. -	1929
Vice-Chairman, H. D. Penner, Newton, Kan.	1926
Secretary, P. H. Richert, Goessel, Kan. -	1929
Treasurer, Gustav Harder, (Deceased) - -	1923
Asst. Treasurer, J. G. Regier, Newton, Kan.	
S. M. Musselman, Bluffton, Ohio - - -	1923
M. M. Horsch, Upland, Calif. - - - -	1926

BOARD OF HOME MISSIONS

Chairman, W. S. Gottschall, Bluffton, Ohio -	1929
Secretary, David Toews, Rosthern, Sask. -	1929
Cor. Secretary, Rev. A. S. Shelly, 21 Herman street, Germantown, Pa.	
Treasurer, J. E. Amstutz, Trenton, Ohio -	1926
H. P. Krehbiel, Newton, Kan. - - - - -	1923
S. S. Baumgartner, Pratum, Oregon - - -	1923
Jacob Snyder, Roaring Spring, Pa. - - -	1926

BOARD OF EDUCATION

Chairman, S. K. Mosiman, Bluffton, Ohio -	1926
Department of Preparation of Teachers for Christian Education in Public Schools	
Secretary, J. H. Langenwalter, Newton, Kan.	1923
Department of Mennonite Literature	
Treasurer, D. H. Rickert, Newton, Kan. -	1923
Department of Preparatory Schools	
S. M. Rosenberger, Philadelphia, Pa. - -	1929
Department of the Home	
H. D. Epp, Henderson, Nebr. - - - - - -	1926
Department of Parochial Schools	
P. R. Schroeder, Berne, Ind. - - - -	1929
Department of Sunday-school and Christian Endeavor.	

BOARD OF PUBLICATION

Chairman, N. B. Grubb, Philadelphia, Pa. -	1923
Secretary, Wm. J. Ewert, Hillsboro, Kan. -	1923
J. F. Lehman, Berne, Ind. - - - - - -	1929
C. E. Krehbiel, Newton, Kan. - - - - -	1926
G. N. Harms, Whitewater, Kan. - - - - -	1926
E. J. Neuenschwander, Marion, S. Dakota -	1929

EMERGENCY RELIEF COMMISSION

	Term Expires
Chairman, John Lichti, Deer Creek, Okla. -	1923
Secretary, John C. Mueller, Freeman, S. Dak	1926
Treasurer, C. F. Claassen, Newton, Kan. -	1929
Members of the Central Committee of the different Mennonite Relief Commissions.	
Maxwell H. Kratz, Philadelphia, Pa. - -	1929
1137 Commercial Trust Building,	
P. P. Hilty, Fortuna, Mo. - - - - - -	1923

SANITARIUM COMMISSION

Chairman, D. B. Hess, Alta Loma, Calif.	
(Proxy for Henry Riesen)	
Secretary, D. J. Dahlem, Alta Loma, Calif. -	1926
Treasurer, E. H. Haury, Upland, Calif. - -	1929
D. C. Krehbiel, Reedley, Calif. - - - - -	1923
J. J. Eyman, Reedley, Calif. - - - - -	1926
P. R. Aeschliman, Almota, Wash. - - - -	1929
Henry Riesen, Geary, Okla. - - - - - -	1923

GENERAL CONFERENCE FOREIGN MISSIONS AND MISSION WORKERS

Oklahoma:

Cantonment and Canton—
Mr. and Mrs. G. A. Linschied, Agnes Williams
Hamman—Mr. and Mrs. H. J. Kliewer.
Clinton—Mr. and Mrs. J. B. Ediger.
Fonda—Mr. and Mrs. H. T. Neufeld.

Arizona:

Orabi—Mr. and Mrs. Karl Friesen, Otto Lomavitu.
Hotevilla—Mr. and Mrs. J. H. Duerksen.
Moen Copi—Mr. and Mrs. J. B. Frey, Caroline Burkhalter, Mr. and Mrs. Claassen.

Montana:

Busby—Mr. and Mrs. A. Habeggar.
Upper Rosebud is an Out-Station for Busby.
Lame Deer—Mr. and Mrs. R. Petter.
Ashland—Mr. and Mrs. P. A. Kliewer.
Birney—Mr. and Mrs. Otto Pankratz.

India:

Champa—Mr. and Mrs. P. A. Penner, Miss Loretta Lehman, Mr. and Mrs. P. W. Penner, Mr. and Mrs. Ferdinand Isaac, Mr. and Mrs. John Thiessen.
Janjgir—Miss Martha Burkhalter, Mrs. Noah Burkhalter, Mr. and Mrs. S. T. Moyer, Miss Clara Kuehny.
Three Out-stations with Indian helpers.
Girls' Boarding School with about 110 pupils.
Mauhaudi—Mr. and Mrs. P. J. Wiens.
Seven Out-stations with Indian helpers.
Boys' Boarding School with 60 pupils.
Korba—Mr. and Mrs. Suckau, Mr. and Mrs. E. B. Steiner.
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China:

Kai Chow—Mr. and Mrs. H. J. Brown, Mr. and Mrs. E. G. Kaufman, Mr. and Mrs. S. J. Goering, Mr. and Mrs. W. C. Voth, Miss Talitha Neufeld, Miss Aganetha Fast, Dr. and Mrs. A. M. Lohrentz, Miss Elizabeth Goertz, Miss Freda Sprunger.
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Mission Workers—Miss Lavina Burkhalter, 168 S. Ave. 19; Rev. H. B. Dirks, 168 S. Ave. 19.
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Superintendent—Rev. M. M. Lehman. 1500 W. 72d Place.
Mission Workers—Miss Cassie Niswander, 1500 W. 72d Place.
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Ministers of General Conference

Arranged According to their District Conference Affiliation

EASTERN CONFERENCE

Amstutz, S. S. .....Mechanics Grove, Pa.
Baergen, G. M. .....Altoona, Pa.
Boyer, Victor B., ...242 N. 11th St., Allentown, Pa.
Foulke, Linford .....Quakertown, Pa.
Frantz, P. E. .....Quakertown, Pa.
Fretz, A. M. .....Perkasie, Pa.
Gerig, Daniel .....Smith's Corner, Pa.
Grubb, N. B. .....1719 N. 16th St., Phila., Pa.
Grubb, S. M. .....2956 N. 12th St., Philadelphia, Pa.
Hagenbuch, J. J.....150 N. 12th St., Allentown, Pa.
Hareline, Samuel .....Man's Choice, Pa.
Johnson, E. E. S. .....Pennsburg, Pa.
Landis, Reed F. .....Souderton, Pa.
Martin, A. F. .....Lancaster, Pa., R. F. D.
Neuenschwander, A. J., 2416 N. 6th St., Phila., Pa.
Rosenberger, S. M., 4915 Knox St., Germantown, Pa.
Shelly, A. S. .....21 Herman St., Germantown, Pa.
Shelly, Elwood .....Pennsburg, Pa.
Shelly, Harvey W. .....Philadelphia, Pa.
Snyder, Jacob .....Roaring Springs, Pa.
Snyder, A. A. .....1923 13th Avenue, Altoona, Pa.
Soldner, Grover .....Souderton, Pa.
Swarr, J. W. .....Quarryville, Pa.
Swartz, Freeman .....Schwenksville, Pa.
Yoder, S. D. .....Roaring Springs, Pa.

Licentiates:

Bauman, Harvey .....Quakertown, Pa., R. F. D.
Fretz, Jacob R. .....Lansdale, Pa.
Gehman, Rudy .....Bowmansville, Pa.
Miller, S. P. .....Duncansville, Pa.
Shaw, L. L. .....Altoona, Pa.
Shelly, Wilmer .....Bluffton, O.
Snyder, S. P. .....Roaring Springs, Pa.

PACIFIC CONFERENCE

Adrain, H. H. .....Escondido, Calif.
Aeschliman, P. R. .....Almota, Wash.
Baer, J. B. .....Los Angeles, Calif.
Baumgardner, S. S. .....Pratum, Oregon
Claassen, A. .....168 S. Avenue, Los Angeles, Calif.
Frantz, John M.
Galle, M. J. .....Aberdeen, Idaho
Grubb, E. F., 4900 Aldama St., Los Angeles, Calif.
Hege, Jacob .....Pasco Robles, Calif.
Hege, C. .....Pasco Robles, Calif.
Hess, D. B. .....Alto Loma, Calif.
Horsch, M. M. .....Upland, Calif.
Jantzen, F. F. .....Paso Robels, Calif.
Jantzen, Herman .....Shafter, Calif.
King, D. D. .....Lind, Washington
Krehbiel, H. J. .....Reedley, Calif.
Lichti, John .....Upland, Calif.
Niswander, M. A. .....Calif.
Mehl, J. C. .....Upland, Calif.
Neufeld, J. .....Dallas, Oregon
Oesch, Andrew .....Upland, Calif.
Ratzlaff, D. F. .....Reedley, Calif.
Sommer, A. A. .....Glendale, Calif.
Toews, John .....Aberdeen, Idaho
Voth, H. D. .....Escondido, Calif.
Voth, J. J. .....Upland, Calif.
Wedel, F. F. .....Calif.
Wiebe, Alfred .....Upland, Calif.
Baldt, Jacob .....Osler
Buhler, Gerhard .....Herbert
Buller, J. D. .....Waldheim
Derksen, A. A. .....Lost River
Dueck, John .....Rosthern
Dyck, J. W. .....Langham
Ens, C. K. .....Rosthern
Epp, David .....Laird
Epp, P. J. .....Rosthern
Gerbrandt, John .....Drake
Goertz, Peter .....Cornduff
Jantzen, Jacob .....Waldheim
Klaassen, Jacob .....Laird
Peters, John B. .....Langham
Regier, Peter .....Laird
Regier, John .....Laird
Sawatzki, C. F. .....Laird

NORTHERN CONFERENCE

Balzer, J. J. .....Mountain Lake, Minn.
Dick, Isaac J. .....Mountain Lake, Minn.
Eitzen, David .....Mountain Lake, Minn.
Epp, H. D. .....Henderson, Neb.
Epp, H. H. .....Henderson, Neb.
Epp, Jno. F. .....Henderson, Neb.
Engebrecht, Derk .....Marion, S. D.
Fast, Martin .....Ojibwa, Wis.
Friesen, Peter J. .....Butterfield, Minn.
Friesen, Abr. W. .....Henderson, Neb.
Harder, David .....Butterfield, Minn.
Hubin, Daniel .....Butterfield, Minn.
Kauffman, Joseph .....Freeman, S. D.
Neuenschwander E. J. .....Marion, S. D.
Niesen, John .....Mountain Lake, Minn.
Pankratz, P. H. .....Henderson, Neb.
Peters, John C. .....Freeman, S. D.
Preheim, S. P. .....Freeman, S. D.
Quiring, H. H. .....Mountain Lake, Minn.
Regier, H. H. .....Mountain Lake, Minn.
Schrag, John .....Marion, S. D.
Schultz, David .....Avon, S. D.
Stoesz, Jacob .....Mountain Lake, Minn.
Tchetter, P. P. .....Bridgewater, S. D.

Thiesen, Derk T. .....Marion, S. D.
Thiesen, J. A. .....Dolton, S. D.
Toews, N. F. .....Alsen, N. D.
Unruh, H. P. .....Avon, S. D.
Waltner, Alfred .....Marion, S. D.
Wiebe, A. A. .....Delft, Minn.
Bargen, John .....Bloomfield, Mont.
Warkentin, Jno. .....Lostwood, N. D.

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Basinger, Elmer .....Donnellson, Iowa
Gottshall, W. S. .....Bluffton, Ohio
Hilty, P. P. .....Fortuna, Mo.
Keiser, Austin R. .....Dalton, Ohio
Lehman, Joel .....Berne, Ind.
Lehman, M. M. .....1500 W. 72d Place, Chicago, Ill.
Miller, L. L. .....Wadsworth, Ohio
Miller, W. W. .....Middlebury, Ind.
Mosiman, S. K. .....Bluffton, Ohio
Musselman, S. M. .....Bluffton, Ohio
Regier, J. M. .....Pandora, Ohio
Regier, P. K. .....Wayland, Iowa
Rosenberger, Arthur S. .....Pandora, Ohio
Schroeder, P. R. .....Berne, Ind.
Sommer, Adam .....Dalton, Ohio
Sommer, I. A. .....Berne, Ind.
Sprunger, S. F. .....Berne, Ind.
Stucky, P. E. .....Olds, Iowa
Van der Smissen, C. H. A. .....Berne, Ind.
Quiring, Prof. Jacob .....Bluffton, Ohio
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SASKATCHEWAN

Bahnmann, N. W. .....Hague
Bartel, H. H. .....Drake
Buhler, Gerhard .....Waldheim
Gerbrandt, John .....Drake
Regier, Peter .....Laird
Sawatzki, Franz .....Herbert
Sawatzki, Jacob F. .....Herbert
Sawatzki, C. F. .....Laird
Toews, David .....Rosthern
Voth, John J. .....Herbert
Warkentin, Henry .....Laird
Wiebe, H. W. .....Langham
Wiens, Jacob M. .....Herbert

MANITOBA

Born, Heinrich .....Bergthal
Dick, Diedrich J. .....Winkler
Epp, Peter P. .....Altona
Ewert, H. H. .....Gretna
Ewert, Benjamin .....Gretna
Hoeppner, Jacob .....Winkler
Hildebrand, Henry .....Winkler
Hooge, John J. .....Plum Coulee
Klassen, Michael .....Morden
Loeppky, Dietrich .....Emerson
Loeppky, John D. .....Rosenfeld

WESTERN CONFERENCE

Albrecht, Abraham .....Inman, Kan.
Albrecht, Franz .....Beatrice, Neb.
Andres, John P. .....Elbing, Kan.
Bahnman, N. W. .....Pretty Prairie, Kan.
Balzer, Abraham .....Hillsboro, Kan.
Balzer, Isaac .....Buhler, Kan.
Banman, Heinrich .....Canton, Kan.
Banman, J. J. .....Canton, Kan.
Bartel, H. H. .....Hillsboro, Kan.
Boehr, J. P. .....Newton, Kan.
Boese, John .....Halstead, Kan.
Buller, P. P. .....Goessel, Kan.
Buller, P. .....Goessel, Kan.
Brand, D. J. .....Moundridge, Kan.
Dick, Abraham .....Inman, Kan.
Dirks, Peter H. .....Pawnee Rock, Kan.
Dirks, Jacob .....Buhler, Kan.
Dyck, H. J. .....Elbing, Kan.
Ediger, D. J. .....Meade, Kan.
Ediger, J. B. .....Clinton, Okla.
Entz, Gustav .....Hesston, Kan.
Entz, J. E. .....Newton, Kan.
Epp, J. B. .....Newton Kan.
Epp J. D. .....Inman, Kan.
Epp, J. H. .....Hillsboro, Kan.
Ewert, W. J. .....Hillsboro, Kan.
Ewert, J. A. .....Hillsboro, Kan.
Ewert, D. C. .....Hillsboro, Kan.
Ewert, A. A. .....Tampa, Kan.
Flaming, John .....Korn, Okla.
Flaming, Peter .....Inman, Kan.
Flickinger, J. J. .....Pretty Prairie, Kan.
Frey, Corn. .....Newton, Kan.
Froese, Abraham .....Taloga, Okla.
Friesen, Gerhard .....Deer Creek, Okla.
Gaede, H. J. .....Liberal, Kan.
Goering, Christian J. .....Moundridge, Kan.
Goering, John C. .....Moundridge, Kan.
Harder, Bernhard W. .....Whitewater, Kan.
Harms, G. N. .....Whitewater, Kan.
Hirschler, Christ. E. .....Hanston, Kan.
Janzen, Jacob .....Bessie, Okla.
Jantzen, Herman .....Burrton, Kan.
Kauffman, N. R. .....Moundridge, Kan.
Kauffman, J. J. .....Eakley, Okla.
Kliewer, J. W. .....Newton, Kan.
Kliewer, J. J. .....Burrton, Kan.
Krehbiel, Peter M. .....Moundridge, Kan.
Krehbiel, H. P. .....Newton, Kan.
Langenwalter, J. H. .....Medford, Okla.
Lichti, John .....Arlington, Kan.
Linscheid, John P. .....Moundridge, Kan.
Lohrenz, Peter .....Orienta, Okla.
Lohrenz, D. D. .....Buhler, Kan.
Martens, Abraham M. .....Inolo, Okla.
Moutett, Sol. .....Hillsboro, Kan.
Moutett, P. .....Newton, Kan.
Moyer, J. F. .....Lehigh, Kan.
Pankratz, Franz .....Hillsboro, Kan.
Penner, Jacob W. .....Beatrice, Neb.
Penner H. D. .....Beatrice, Neb.
Penner, Cornelius .....Beatrice, Neb.
Penner, John K. .....Hillsboro, Kan.
Peters, H. P. .....Hillsboro, Kan.
Plenert, John .....Buhler, Kan.
Ratzlaff, Abraham .....Goltry, Okla.
Ratzlaff, J. J. .....Newton, Kan.
Regier, Bernhard .....Elbing, Kan.
Regier, C. H. .....Newton, Kan.
Regier, J. W. .....Beatrice, Neb.
Reimer, P. .....Holmsville, Neb.
Reimer, H. .....Whitewater, Kan.
Roth, John .....Goessel, Kan.
Richert, P. H. .....Geary, Okla.
Riesen, H. .....Tampa, Kan.
Schmidt, D. .....Tampa, Kan.
Schmidt, H. H. .....Meno, Okla.
Schmidt, H. U. .....Pawnee Rock, Kan.
Smith, J. B. .....Moundridge, Kan.
Stuckey, Peter .....Moundridge, Kan.
Stuckey, Peter .....Moundridge, Kan.
Stucky, John J. .....Mt. View, Okla.
Stucky, Fritz .....Eakley, Okla.
Stucky, Christian .....Newton, Kan.
Suderman, J. M. .....Goessel, Kan.
Unruh, P. H. .....Inman, Kan.
Unruh, David D. .....Halstead, Kan.
Unruh, H. T. .....Kingman, Kan.
Voran, Christ. J. .....Buhler, Kan.
Voth, P. R. .....Gotebo, Okla.
Voth, H. R. .....Canton, Kan.
Wedel, C. C. .....Moundridge, Kan.
Wedel, Peter P. .....Galva, Okla.
Wedel, P. P. .....Whitewater, Kan.
Wiebe, H. M. .....